p 894

App. F. IX-4

1930. (Vyraï)

File No. 9

Serial Nos. 1

Previous References

Mus 249-25 Vol 1-2
646-18 Vol 1 1919-10.
250-13-12-15 & 16 to 17
161 1 Vol-3

Later References

1 Vol-15
128-09 —1.
306-16 Vol 10-13
57-1902 Section IX —
65-1908 Vol-9.
182-96-97
640-12-1-13

Late Reference
Mus 172-31-1 E

General and Revenue Secretariat.

Aug 229 33 16
Aug 40-31 1-5

Mus 37-31-1,2
" 205-30-1-4
~~Mus 37-31~~ Aug 197-41-1-2
~~Mus 37-31~~ 251-44-1-5
Serial Nos. 4

Part B for March 31

SUBJECT.

- Grant of additional Dasaradas and hon to Sri Balahonnur Mutt

14. To the Mus Comr
Compliance
no 2077-8 & 23-3-31.

Sanctions the grant of a first-class Shi of Rs 75/- etc. during Sri Swamiji's visit to Bangalore

AS

GENERAL AND REVENUE SECRETARIAT.

(Mug.)

NOTES.

File No. 95-30

FILE HEADING.

Grant of additional Birudus & honours to Sri Balehonnur mutt

FROM The Agent of the mutt.

No. Nil. Dated 22.8.30. Received 22.8.30.

Diary No. 276	Enclos. 5	Spare copies	Serial No. 1

BRIEF ABSTRACT OF LETTER.

Requesting for the grant of the first days Pallaka of the first class with its necessary incidents viz. a Salute of guns attn escort of Ressala & Sillekars & a band of 29 Strong during the visit of the Swamiyaru to Bangalore & Mysore together with the insignias viz. Adda Pallakki - (ii) Pancha Kalasa - (iii) Simha Lalata

NOTES AND ORDERS.

The following additional honours and insignias are requested on behalf of the Swamiyaru the Balehonnur mutt :-

(i) First days Pallaka of the 1st class. (ie) Rs 30

(ii) Salute of guns. (Sringeri mutt & Uttaradi mutt are accorded a salute of 21 guns and no grant in respect of no other mutt is accorded this honour)

NOTES—First Sheet.

WD 01683—GPB—5,000—3-5-29

General and Revenue Secretariat | Mug File No. 95 of 1930-1.

Serial No.

(iii) Adda Palakki (only special to Sringeri mutt)
(iv) Pancha Kalasa. (nothing to do with first Acharya
(v) Simha Lalata. (Special honor & refused on the previous occasion)
(vi) Ambari on elephant. (Right honor & refused)
(how this insignia is allowed to Sri Uttaradi & Kanchi Sringeri mutts. para 4 of the Note in the file Gurup below)

2) The insignias. (iii to VI) were refused & granted to the mutt (vide G.O. No: 1121, 1925-26)

3) A first days Pallaki of Rs. 15/- has been sanctd to Muzgi mutt. (Vide the last four up below Connected file also Mug. 646-18)

M.

4) Mug. Commissioner's opinion may however be obtained on the requests made by the mutt

Submitted for kind orders. The petitioner addresses to the Dewan of the Muzrai Dept. & Chief Secretary also please below.

A reference has been received from the MC Please work it up with the file
M&K
19.9.30

Q. to the Dewan of the Muzrai Dept. & Chief Secretary

Letter No: 338/30-31 dated 29.8.30
From the Mug. Comm.

2. Submits a petition dated 22.8.30 presented by the Agent of the Sri Balehonnur Mutt requesting the grant of addition Privileges viz. 1 Adda Palaki 2 Pancha Kalasa. 3 Simhalalata. 4. and Ambari on elephant together with a first days Pallaki of the 1st class etc with his own recommendation

Note—Contn. Sheet

WD 02328—GPB—10,000—22 4-30

D. 319

App. F. III—2]

General and Revenue Secretariat | Mug File No. 95 of 1930.

Serial No.

The file containing these GOs is also put up below. (Mug. 54 of 1902-3)

5. Of the requests made by the Mutt, the requests for Adda Palaki and Panchakalas are set at rest by the GOs quoted by the Mug. Commr. Srimha Lalata, the Mug. Commr is fully prepared, to recommend.

6. As regards Ambari on elephant, the Mug. Commr sees no objection to the Matha being given this Birudu Provided Panchakalasa is not used.

7 As regards Bhiksha and reception in Bangalore & Mysore, The Mug. Commr's recommendation that a Bhiksha of the 3rd class viz. Rs 75/- with the military and other honours attached to it may obtain in the case of the Muruga mutt be sanctioned is for kind orders.

Sd/- 4/12/9/30

is also put up below. (Rev: E1)

Letter No: C. 338/3081 dated 1.9.30

3 From the Mug. Commr.

Recommends that a Bhiksha of the 2nd Class viz Rs 150/- with the military and other honours together with a Salute of 13 guns may be granted to the Matha on the occasion of the visit of the Muruga to Bangalore

Note—Contn. Sheet

WD 02328—GPB—10,000—22 4-30

Serial No

8. The Mug. Comm's recommendation now made is to place the Balehonnur mutt on a par with the Uttaradi mutt which enjoys second class honours.

9 For kind orders with all references

GS 25/9

3.10.30

10. Please put up the previous papers relating to the grant of honors to the Uttaradi Mutt. which please.

29.9.30.

of Submitted draft for fair to Mr. R. A. Narasimha Iyengar requesting him to send spare copies of sanadaris granted to Uttaradi mutt & Vyasaraya Swamy mutt & Murgi mutt.

GS 25/9

25.9.30

Issued No: 716 dated 25.9.30

Submitted the following files re. grant of honours to the Uttaradi mutt

(i) 182 of 1896-97. relating to insignias.

(ii) Mug. 128 of 09. Sl. re. Tirthadaya Bhikshe

(iii) Mug. 308-14 (10.13) re. palute of guns.

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App. F.III—

General and Revenue Secretariat | Mug File No. 95 of 1930-7

Serial No.

Vide file Mug. 65 of 1908 (1-9) re. Grant of Bijmous to Mucci mut is also put up for purpose of reference with reference to para 10 of the notes. (Sd. illegible) 30.9.30

29/9.

Please see page 18 of Mug. 57-1902-c. It is stated therein that in the manuscript book of honors granted to Mutts, prepared 1888 Panchanadesa is mentioned as the Guru of Bodhakatti, whereas other two are the Vyasarayaru, Sriyaru of Uttaradi Mutts, which are also included with the Bodhakatti mutt ~~but~~ permitted to use this surname.

I should like to discuss this case with the A/S.

2-10-30

File No. of 193

General and Revenue Secretariat

S.R.S. III—3]

Immediate

Routine Notes.

[To be used only for notes, requisitions, etc., not intended for permanent record

I understand that the Post has come told the Asst Secy to Govt, Mysore: Bgalore that a list of honors granted to Madhavrao has been sent to the Secretariat recently in some connection. As I do not remember its being here, the no. and date of the letter which sent may kindly be noted. If it is the normal practice to refer to us, then as a reference has been returned to you in connection with the Birthday honours list kindly arrange for the same to be sent

Madhavrao Scindia &c

N.B.—Should routine notes be written on small slips, the notes must be copied, or slips pasted on this form.

G.R.S. [illegible]

Routine Notes.

[To be used only for notes, requisitions, etc, not intended for permanent record.]

Immediate
Urgent

To Camp Mysore today
for the Assistant
Secretary & Reference
with heavy forwarded to Bank.
If it is any other
list that may have
been sent to the
H.C. Secy or the
Asst Secy (Mysore)
then No and date of
the reference may be
found & that
it may be intimated to the Officers at camp
Thanking you

W.S. Krishnamachar
Supdt, Mysore

4/10/30

NB — Should routine notes be written on small slips, they are to be pasted on this form.

The reference is apparently to the Manual of Leaves enjoyed by the Maharajah in respect which has since been revised with fresh orders. Copies of certain Rahadaris regd. in connection with the grant of certain higher honors to the Balestrinus Malika were sent to the Personal Assistant of the Asst Secy Yesterday. I am sending the Officers manual to Camp today.

M Ganesh Aswamaiah

4/10/30

To The Chowdaiah under compliments with reference to his memo yesterday — Many thanks for the address of Mr Krishnamachar.

M.S.K.
4.10.30

8.10.30

Dear Sri Subramanya Sastry

I enclose herein the file received from Head quarters relating to Honors conferred on Deshabhimanis. as desired by you. Please return it after reference is over.

Yours Sincerely
N. Lakshminarayanaiah

Camp Mysore
8.10.30

G.R.S. III—3]

Routine Notes.

[To be used only for notes, requisitions, etc., not intended for permanent record.]

Off and fair copy of a
D.D. letter to the Asst
Comm Insp in Comms
office, as dated for sig
and signature as
personally directed
CB 7.8.K
15/10/30

Issue
VS
15.10.30

Issued No 809 of 15/10/30 to
[illegible] Communications

B —Should routine notes be written on small sli
the notes must be copied, or slips pasted

Routine Notes.

[To be used only for notes, requisitions, etc., not intended for permanent record.]

General and Revenue Secretariat | Muz File No. 95 of 1930.

Serial No.

No 338 dy 24.10.30 from the Muzrai Commissioner enclosing two statements — one indicating the Insignias and the other the honours enjoyed by the several Mutts referred to therein and also forwarding the draft Honours Manual and the manuscript Compilation of Honours for reference

x Flag A. Vide para 4 of the final note in Muz 250-23- wherein a reference is made that Panca Kalasa has nothing to do with the Ashta Mutts.

25 Vijjaini Veerasaiva Mutt Considered to be an important Mutt in India was not permitted Pancha Kalasada Pallakki with Simha Lalata. Vide page 12. Do letter No 227 dy 21/4/25 from D.S to H.H. (Muz 250-23-12615)

x Flag H.

x Flag J As seen from page 18 of Muz 57-02, in the sixth Manual MS of Honours compiled by Mr Bradel a doubt a mention is made of the word Pancha Kalasa in the case of Mutts noted in the margin. As seen from the Comparative Statements & the 6th Honours Manual etc furnished by the M.C. Pancha Kalasas not permitted in the case of any of the Mutts referred to in para 16 of the Note except Vijasaraya Swami Mutt. The latter is permitted to carry Pallakki

Balehalli Mutt D
Hunchha — W
Vyasaraya — G
Parakala — Flag F
Sringeri — H.
Kudli Sringeri — J
Sivaganga — Flag E
Sravanabelagola — V

NOTE—Contn. Sheet

WD 02553—50,000—GPB—8 7

With gold Kalasas and Sinhalalatha
With bells hanging &c.
This might be linked with refce to para 16

A
4/11 With refce to Secy's
query at para 16, the
use of Panchakalasa by
the Mutts therein referred
to is found in the manu-
script copy of Mr. Madiah's
Compilation of 1888, a copy
of which is in the file.
Kind reference is in-
vited to para 84 of the
notes in Printed Collection
(Police - 202-14 - Sls 1-34)
wherein it is stated that
the Compilation, having
been prepared on the basis
of information supplied
by the Matts themselves
can hardly be considered
to be authoritative.
2/11 The claims of the Bale-
honnur Matt have been
once considered and orders
issued in G.O. No. 1521 - Mur.
49-25-2 of 29-5-1926
Kind refce is also

General and Revenue Secretariat | File No | of 193 .

Serial No.

invited to Mr T. Thimmoo Chetty's D.O. Letter no. 227 of 21.4.1925 stating that Panchakalasada Pallakki with Simha lalâta cannot be permitted even in the case of the Swamigalu of the Sri Vijayini Mutt.

2. The recommendation of the previous Mur Commr. was first to treat the Balehonnur Mutt on a par with Sri: Murugi Mutt and give a 3rd class Bhiksha to the Swami when he visits Bangalore.

The later recommendation from the same officer is to grant the Swami a Bhiksha of the second class of Rs 150/- with military & other honors etc on his visit to Bangalore.

3. The present Mur. Commr. may perhaps be consulted unofficially as to what honours he would specifically recommend to the Mutt in question taking into

PUD II

Note—Contn Sheet

WD 02563—GPL—50 000—8 7 30

General and Revenue Secretariat

File No. 95 of 1930.

Serial No.

The points raised in this memorial are of some importance and their decision seems to depend upon the policy to be adopted by Government with a recognition of the democratic spirit and tendencies of the age. The Balehonnur Mutt is an institution of great antiquity and the seat of Renuka Acharya, whose name is associated with great veneration and sanctity in all parts of India. It belongs to the same order as the Jangamvadi Mutt at Banares, and the Kedarnath Mutt in the Himalayas to which His Highness the Maharaja was pleased to pay a visit recently during his Northern Indian tour of which detailed accounts were published in some vernacular newspapers. The traditional spirit of toleration, good feeling and mutual regard said to be existing between this Mutt and Sringeri form a pleasing and unique feature which has perhaps no parallel in the history of any other similar institution either in Mysore or British India.

2. The present swamy of Balehonnur, who has come from Banares, is said to be a learned man of enlightened views, and it is stated in the memorial that the object of the visit to these parts is to utilize the resources of the community for establishing a Sanskrit College and promoting education on modern lines. In his second reference dated 1st September 1930, the Muzrai Commissioner

NOTE—Contd. Sheet

WD 04563—G P P—50 000—6 7 30

for reasons stated therein, that the Balahonnur Mutt deserves to be given second class honours, and in para 9 of his first letter dated 29th August 1930 he invites attention to the growing consciousness and educational progress of the community and also to its ~~benefactions~~ numerous benefactions and makes certain suggestions, for the consideration of Government, regarding the distribution of honours. The Muzrai Commissioner is in favour of considering the grant of Pancha Kalasa and Simha Lalita provided that their grant ~~cannot~~ does not affect Royal honours. ~~He has~~ He has also no objection to giving the Ambari on elephant, without the Panchakalasa (Vide paras 6 & 9 of his first letter dated 29th August 1930).

3. It is understood that the solution of the formidable difficulties which confronted the Mutt at the time of the election in 1925 was entirely due to the kind and sympathetic attitude shown by the Government towards the institution. In view of the antiquity and importance of the Mutt and the progressive and enlightened views of the present Swamy, who seems to have fully - - justified the high expectations formed of him by the Government at the time of his election, and also in view of the strong and special recommendations made by the Muzrai Commissioner, it is perhaps a point for consideration whether the case may not call for a generous treatment at the

Serial No.

hands of Government as a sort of appreciation of the high character and elevating ideals maintained by the Swamy.

Sub for orders.
Mahadevayya
23-6-30

Member

1st Member's orders:- The honours of all the Mutts of similar rank may be shown in a tabular form.
B.M.

3rd Please put up a tabular St showing the honours now enjoyed by the Balahonnur & Shri Mutts of similar ranks, for the perusal of the Member.
B.M. 25/6

Flag J

2nd Kind attention is invited to H. Secy's orders of 2.10.30 (para 16 of the Notes).
The honours enjoyed by the Mutts referred to there are noted in Statement A

26 A representation from the disciples of the Sri: Murgi Mutt for the grant of further honours to their Guru is submitted in the linked file.

Before coming to any

WD 02553—G Pb—5000—8-30

File No. of 193 | General and Revenue Secretariat

ite decision, the views of the present M.C. in the matter may perhaps be ascertained.

H. Secy)

3.12.30

Kindly see is invited to the Tabulated Statement put up in Fo: F. The Muz: Comrs has already sent two communications to Govt as regards the Sri Balakoteswara Swamy and this q/n may perhaps be dealt with independently without being mixed up with the q/n of Sri Mruga Swamy. The representation about the Car has been placed before Govt directly, & the M.C's opinions in this respect may perhaps be invited, and separately worked up on its own merits after the receipt of the opinions of the M.C

D. M. 22/12

1st Member

Member's order

Financial Secretary to kindly note on the file & discuss with the Member in person.

Secy 3/1/31

5396 6/1

OFFICE OF THE FIRST MEMBER OF COUNCIL 5 JAN 1931 No. 65.34

Serial No.

(40) As per orders issued this forenoon on 18/2/31, the file is returned with the required ref.ce files.

28/2

41 The question as to what Royal and special honours might be allowed to the Balehonnur Mutt was very carefully considered by Government in the year 1926 and it was then decided " that all the honours which have been granted to the Ujjini and Murgi Mutts may be conferred on this Mutt and that the marginally* noted Birudus which have been granted to the Sri Uttaradi and Vyasarayaswami Mutts, may also be allowed to this Mutt in view of its antiquity and importance". Government then ruled that " Addapallaki and Panchakalasa cannot be given."

ari chathri.
ri on Elephant
Nagari on Camel
Green Chathri.
Suraipana.
Flag on Camel.

42 A rahadari on the basis of these orders was issued by the Muzrai Commissioner.

43 The Mutt has now made a request for the grant of :- 'A' First day's Bhiksha of the First class (with its accessory insidents) and

'B' the following additional insignias viz.,

(i) Addapallakki.

(ii) Panchakalasa.

(iii) Simhalalata.

(iv) Ambari on elephant.

P.W.D. (Regd)

The Muzrai Commissioner (Mr.D'Souza) has

NOTE—Contn. Sheet.

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Serial No.

PUD 243.

has discussed the present representation of the Mutt and made certain recommendations in his two letters of 29th August and of 1st September which are under disposal.

(5) Statements A & B put up, show in a tabular form the honors conferred on several Mutts of more or less similar antiquity and impoftance, and it will be seen therefrom that the Balehonnur Mutt has been very considerately treated by Government.

(6) In the orders already passed there is however no reference made as to the grant of the privilege of receiving 1st day's Bhiksha from Government whenever the Swami Visits Bangalore and Mysore.

(7) As pointed out by the Muzrai Commissioner the grant of first day's Bhiksha on the occasion of the Swami's visit to Mysore rests with His Highness the Maharaja.

(8) As regards the reception during the visits to Bangalore, the standing order on the subject ~~is~~ that of grant of Bhiksha is that issued on 13th September 1909.

The Mutts eligible to first day's Bhiksha are placed in four classes.

(9) The Sringeri Mutt stands alone in the first class. In the second class also is placed only

NOTE—Contn. Sheet.

WD 01714—GPB—30,000—18-4 28

Serial No.

only one Mutt viz., Uttaradi Mutt, the Swami of which is entitled to a payment of Rs 150/- as first day's Bhiksha besides a salute of 13 guns, a guard of honour of Barr Infantry to present arms on arrival of the Swami. But several Mutts of similar importance and standing e.g., Vyasarayaswami Mutt, Tolhadi Mutt, Raghavendraswami Mutt, Kudli Sringeri Mutt, are listed in the third class and are privileged to get a Bhiksha of Rs 75/- only. The claim of the Vyasarayaswami Mutt for being treated like the Uttaradi Mutt in this respect has been rejected.

52 The Muzrai Commissioner's proposal made in his second letter of 1st September 1930 cannot, I think be accepted.

53 Having regard to the fact that the Murgi Mutt ~~also~~ is entitled to the 75 Rs scale of bhiksha with the privilege of an escort of 6 Silledars and a set of bandsmen on arrival, I am of opinion that the earlier recommendation made by the Muzrai Commissioner (Mr.D'Souza) in para 7 of letter dated 29th August 1930 for the grant of this honour may be sanctioned.

54 'B' As regards the grant of the four additional honors asked for, I am not sure if there are sufficient reasons for reconsideration of the decision already arrived at.

NOTE—Contn. Sheet.

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Serial No.

54 The grant of either Addapallakki or Panchakalasa is out of question.

55 Ambari on elephant without panchakalasa is recommended by the Muzrai Commissioner on the ground that the Uttaradi Mutt enjoys this privilege.

56 But as observed in Sir M.Visveswaraya's submission note of 17th May 1913 in the Vyasarayaswami Mutt Case, the great difficulty in re-opening these questions is that Government may not be able to satisfy all Mutts aspiring for higher honors. Whether rightly or wrongly some precedents have come into existence and it would on the whole be safer to adhere to them than creating new ones".

In connection with the grant of rahadari to the Kudli Mutt Swami in December 1927, the Dewan observed that the 'ambari on elephant' was an exceptional honour and "need be given to no Mutt in the State."

Q

The Muzrai Commissioner's proposal cannot therefore be approved.

Lastly as regards 'Simhalalata', while the Muzrai Commissioner's recommendation made in para 5 of the 1st letter is against the grant of this honour to the Mutt, there is a suggestion thrown out later in para 9 that the question may be

NOTE—Contn. Sheet.

WD 01714—GPE—30,000—16-4-28

(22)

57 C A

App. F. III—2]

General and Revenue Secretariat. | File No. 95 of 1930

Serial No.

question of granting to this Mutt as well as to the Murgi Mutt may be ~~favourably~~ considered.

60 When the Ujjaini Mutt claimed certain special honors in 1925, His Highness observed (vide Mr. Thambu Chetty's D.O. of 21st April 1925) that " Panchakalasa with Simhalalata cannot, ~~of course~~, be permitted". The Simhalalata is an exceptional honour the parading of which need not be allowed to any Mutt, except when it has been established ~~on the ground of~~ by 'Mamool'

61) In the result my opinion is :-

Regarding 'A' :- First day's Bhiksha of the value of Rs 75/- with the usual military escort of Six Silladars and a set of bandsmen may be sanctioned on the occasion of the visit of the Swami to Bangalore.

62 Regarding 'B' :- No innovation need be created now in favour of the Balehonnur Mutt and none of the additional birudus asked for need be allowed.

1st Member.)
Dewan

20.2.31 VS

61) I agree
24/2/31

24-2-31

) Put up a brief draft of order
23/2 VS

OFFICE ... RECEIVED 28 FEB 1931 79

DEWAN'S OFFICE 24 FEB. 1931 4758

NOTE—Contn. Sheet.

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General and Revenue Secretariat — File No. 95 — of 1930.

Serial No.

0852
28/2

DEWAN'S OFFICE
4943
7 - MAR 1931

5820
2/3

6743
4/3

4 MAR 1931
214

W/n q-o. Called for in para 65 subd
q-s MSK 2/3
H. Secy)
28.2.31

D. 7. N. subd
q-s MSK 2/3
H. Secy)
2.3.31

Clean drafts. 2-3-31

Typed drafts subd
q-s MSK 4/3
H. Secy)
4.3.31

1st Member 4/3

5/3/31

Draft of submission note is perused.
q-s MSK 6/3
H. Secy)
6.3.31

Dewan

7-3-31

NOTE—Contn. Sheet

File No

of 198

General and Revenue Secretariat

Final Note by the First Member of Council.

Subject:—

Request of the Agent of the Sri Balehonnur Mutt for the grant of First Day's Bhiksha of the first class and of certain additional honors to the Swamigalu.

With His Highness' approval, sanction was accorded in the Government Order of 29th May 1926 for the grant of the several insignias specified therein to the Sri Balehonnur Simhasana Mutt.

The Agent of the Mutt now prays for the grant of First Day's Bhiksha of the first class with Military honors on occasions of the Swami's visits to Bangalore and Mysore and also of permission to parade the following insignias:-

Addapallakki:

Panchakalasa;

Simha Lalata;

and Ambari on elephant.

The Muzrai Commissioner proposes that a Bhiksha (Rs 150/-) of the second class, Military and other honors and a salute of 13 guns on the scale allowed to the Swami of the Sri Uttaradhi Mutt may be allowed.

Of the additional insignias applied for, the Muzrai Commissioner states that only one, viz., "Ambari on elephant" which is allowed to Sri Uttaradhi Mutt, may be given without Panchakalasa.

What Royal and Special Honors might be granted to t h e Lehonnur Mutt was carefully examined in 1926 and there is no need reconsider the decision then arrived at. All the four additional insignias now applied for by the Mutt including the Ambari on elephant are exceptional honors and it is proposed to refuse the request for the grant of the same to this Mutt.

As regards the reception of the Swamigalu on occasions of ... visits to Bangalore, it is proposed to accord the same treatment as is allowed to the Sri Murgi Mutt and sanction the grant of First Day's Bhiksha of Rs 75/- with a Military escort of 6 Silledars and a set of bandsmen. The Dewan is agreeable to the above proposal and I solicit His Highness' gracious sanction to it.

Bangalore,
5th March 1931.)

MEMBER OF COUNCIL.

Submitted to His Highness.

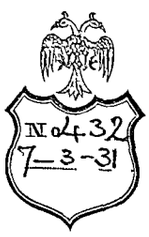
I submit herewith a Final Note by the First Member of Council on the subject of the request of the Agent of the Sri Balehonnur Mutt for the grant of First Day's Bhiksha of the first class and of certain additional honours to the Swamigalu, for His Highness' gracious approval.

Bangalore,
7th March 1931.

Mirza M. Ismail
Dewan.

27

Record of Cases submitted for the Orders of His Highness the Maharaja.



Subject.

Request of the Agent of the Sri Balehonnur Mutt for the grant of First Day's Bhiksha of the first class and of certain additional honours to the Swamigalu.

Order.

~~KRM~~
13/3/31

C. Secy
16-3-31

Request of the Agent of the Sri Balchounar Mutt for the grant of 18 days' Bhiksha of the 1st class and of certain additional honours to the Swamigals

(*)

31. All urgent or confidential files returned with His Highness' orders may in the absence of instructions or indications to the contrary, be ordinarily circulated to the Members of Council for perusal after the issue of orders.

33. The Secretaries concerned should see that orders in the cases referred to above are issued at once and that the files are returned immediately after to the Chief Secretary for circulation to the Members.

34. In all other cases, the files will first be circulated to the members of Council at Headquarters and then sent to the Secretariat concerned for the issue of orders.

Circulated to Members of Council for perusal of His Highness' orders before/after issue of orders.* (*Vide* Rules 31, 33 and 34 of the Subsidiary Rules for the conduct of business of Council in the Manual of Council Rules and Procedure.)

Chief Secretary to Government.

Through the Secretary to Government,

....A.C..... Department.

496/17/3.

4623/18/3

5969/13/3

FIRST MEMBER OF COUNCIL. 17/3/13

SECOND MEMBER OF COUNCIL. 18/3/13

THIRD MEMBER OF COUNCIL. 19/3/13

20

The Fine Secy. with the Compl

NOTE.—Contn. sheet.

General and Revenue Secretariat — File No. 93 of 1930.

Serial No. 4

G.O. No. 2077-78 dated 23.3.31 Sanctioning the grant of a first day's Bhiksha of Rs. 757-0-0 to a Nuthalgiyesvara of 6 Students and a set of bandhavas on the occasion of the Visit of the Swamigalu of the Sri Balehonnur Mutt to Bangalore

Presented
23/3/31

NOTE—Contn Sheet

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ಪಂಚಕಲಶಗಳ ಪ್ರಮಾಣ

ಶ್ರೀ ರೇಣುಕಾದಿ ಪಂಚಾಚಾರ್ಯರು ಪರಮಾತ್ಮನ ಮುಖಗಳಿಂದ ಹುಟ್ಟಿದರೆಂಬುವದಕ್ಕೆ ಪ್ರಮಾಣ.

ವೀರಶೈವ ಸದಾಚಾರ ಸಂಗ್ರಹದಲ್ಲಿ—ಪೇಜು ೭, ಶ್ಲೋಕ ೩೫

ಶ್ಲೋ ॥ ವೀರಶೈವ ಮತೋದ್ಧಾರ ಹೇತವೇ ಪಂಚಮಾನಪಿ ।
ಮನ್ಮುಖೇಭ್ಯಃ ಸಮುತ್ಪಾದ್ಯ ತೈರೇವಾಕಾರ್ಷಮಂಜಸಾ ॥

ಅಂದರೆ ವೀರಶೈವಮತವನ್ನುದ್ಧರಿಸುವದಕ್ಕೋಸ್ಕರ ನನ್ನ ಪಂಚ ಮುಖಗಳಿಂದ ರೇಣುಕಾದಿ ಪಂಚಾಚಾರ್ಯರನ್ನು ಹುಟ್ಟಿಸಿ ಅವರಿಂದಲೇ ಮತೋದ್ಧಾರ ಕಾರ್ಯವನ್ನು ಮಾಡಿಸಿದೆನೆಂಬುವದಾಗಿ ಪರಮಾತ್ಮನು ಪಾರ್ವತೀದೇವಿಯನ್ನು ಕುರಿತು ಹೇಳಿದನು.

ಪಂಚಾಚಾರ್ಯರು ಪ್ರತಿಯುಗದಲ್ಲಿಯೂ ಆಯಾಯ ನಾಮಗಳಿಂದ ಅವತರಿಸಿದರೆಂಬುವದಕ್ಕೆ ಪ್ರಮಾಣ.

ಸುಪ್ರಭೋಧಾಗಮದಲ್ಲಿ—ಪೇಜು ೮

ಶ್ಲೋ ॥ ಏತೇಷಾಂಪ್ರತಿನಾಮಾನಿಯುಗ ಭೇದೇನ ಸರ್ವಶಃ ।
ಏಕಾಕ್ಷರೋದ್ವ್ಯಕ್ಷರಶ್ಚ ತ್ರ್ಯಕ್ಷರಶ್ಚತುರಕ್ಷರಃ ।
ಪಂಚಾಕ್ಷರಃ ಕೃತಯುಗೇ ಪಂಚನಾಮಾನಿಸರ್ವಶಃ ॥

ಅಂದರೆ ಕೃತಯುಗದಲ್ಲಿ ಏಕಾಕ್ಷರ ಶಿವಾಚಾರ್ಯರೆಂತಲೂ, ದ್ವ್ಯಕ್ಷರ ಶಿವಾಚಾರ್ಯರೆಂತಲೂ, ತ್ರ್ಯಕ್ಷರ ಶಿವಾಚಾರ್ಯರೆಂತಲೂ, ಚತುರಕ್ಷರ ಶಿವಾಚಾರ್ಯರೆಂತಲೂ, ಪಂಚಾಕ್ಷರ ಶಿವಾಚಾರ್ಯರೆಂತಲೂ ಅವತರಿಸಿದರು.

(ಅನರೇ ಪುನಃ ತ್ರೇತಾಯುಗದಲ್ಲಿ)

ಸುಪ್ರಭೋಧಾಗಮದಲ್ಲಿ—ಪೇಜು ೮

ಶ್ಲೋ ॥ ಏಕವಕ್ತ್ರೋ ದ್ವಿವಕ್ತ್ರಶ್ಚ ತ್ರಿವಕ್ತ್ರಶ್ಚತುರಾನನಃ ।
ಪಂಚವಕ್ತ್ರಶ್ಚ ತ್ರೇತಾಯಾಂ ಪಂಚನಾಮಾನಿಸರ್ವಶಃ ॥

ಅಂದರೆ ಏಕವಕ್ತ್ರ ಶಿವಾಚಾರ್ಯ, ದ್ವಿವಕ್ತ್ರ ಶಿವಾಚಾರ್ಯ, ತ್ರಿವಕ್ತ್ರ ಶಿವಾಚಾರ್ಯ, ಚತುರಾನನ ಶಿವಾಚಾರ್ಯ, ಪಂಚವಕ್ತ್ರ ಶಿವಾಚಾರ್ಯ, ಎಂಬೀ ನಾಮಗಳಿಂದ ಉದ್ಭವಿಸಿದರು.

(ಪುನಃ ಅವ್ಹರೇ ದ್ವಾಪರದಲ್ಲಿ)

ಸುಪ್ರಬೋಧಾಗಮದಲ್ಲಿ—ಪೇಜು ೨

ಶ್ಲೋ ॥ ದ್ವಾವರೇರೇಣುಕಶ್ಚೇತಿದಾರುಕಶ್ಚ ದ್ವಿತೀಯಕಃ ।
ತೃತೀಯಃಶಂಕುಕರ್ಣಶ್ಚ ಚತುರ್ಥೋಧೇನುಕರ್ಣಕಃ ।
ಪಂಚಮೋ ವಿಶ್ವಕರ್ಣಾಖ್ಯಃ ಪಂಚನಾಮಾನಿವೈಶೃಣು ॥

ಅಂದರೆ ದ್ವಾಪರದಲ್ಲಿ ರೇಣುಕ ಶಿವಾಚಾರ್ಯರೆಂತಲೂ, ದಾರುಕ ಶಿವಾಚಾರ್ಯರೆಂತಲೂ, ಶಂಕುಕರ್ಣ ಶಿವಾಚಾರ್ಯರೆಂತಲೂ, ಧೇನುಕರ್ಣ ಶಿವಾಚಾರ್ಯರೆಂತಲೂ, ವಿಶ್ವಕರ್ಣ ಶಿವಾಚಾರ್ಯರೆಂತಲೂ, ಉದ್ಭವಿಸಿ ಪ್ರಸಿದ್ಧರಾಗಿರುವರು.

ಸುಪ್ರಬೋಧಾಗಮದಲ್ಲಿ—ಪೇಜು ೨

ಶ್ಲೋ ॥ ರೇವಣೋಮರುಳಶ್ಚೈಕೋರಾಮಃಪಂಡಿತ ಏವಚ ।
ವಿಶ್ವಾರಾಧ್ಯ ಇತಿಪ್ರೋಕ್ತಾಃ ಕಲಾವಪಿ ಮಮಪ್ರಿಯೇ ॥

ಅಂದರೆ ಅವರೇ ಪುನಃ ಕಲಿಯುಗದಲ್ಲಿ ರೇವಣಾರಾಧ್ಯ, ಮರುಳಾರಾಧ್ಯ, ಏಕೋರಾಮಾರಾಧ್ಯ, ಪಂಡಿತಾರಾಧ್ಯ, ವಿಶ್ವಾರಾಧ್ಯ, ಎಂಬೀ ನಾಮಗಳಿಂದ ಅವತರಿಸಿದರೆಂಬುವದಾಗಿ ಪರಮಾತ್ಮನು ಪಾರ್ವತೀದೇವಿಯನ್ನು ಕುರಿತು ಹೇಳಿದನು.

ಸುಪ್ರಬೋಧಾಗಮದಲ್ಲಿ—ಪೇಜು ೩

ಪಂಚಾಚಾರ್ಯರಲ್ಲಿ ಮೊದಲನೆಯವರಾದ ರೇವಣಾರಾಧ್ಯರು ಪರಮಾತ್ಮನ ಸದ್ಯೋಜಾತಮುಖದಿಂದ ಅವತರಿಸಿದರೆಂಬುವದಕ್ಕೆ ಪ್ರಮಾಣ.

ಶ್ಲೋ ॥ ಪೂರ್ವಂ ಮಮಮುಖಾಜ್ಜಾತಃ ಸದ್ಯೋಜಾತಾಚ್ಚ ರೇಣುಕಃ ।
ಲೀಲಯಾಚಾಸೃಜತ್ಸೃಂವಡ್ವಿಡೀನಾಮಕಂ ಮಹತ್ ।
ಸಏವರೇವಣಾರಾಧ್ಯೋಭೂತ್ವಾ ಲೀಲಾಮಧಾ ಕರೋತ್ ॥

ಅಂದರೆ ಪೂರ್ವದಲ್ಲಿ ಯಾವ ರೇಣುಕ ಶಿವಾಚಾರ್ಯನು ನನ್ನ ಸದ್ಯೋ ಜಾತಮುಖದಿಂದ ಹುಟ್ಟ ಪಡ್ವಿಡೀ ಸೂತ್ರವನ್ನು ರಚಿಸಿದನೋ ಅವನೇ ರೇವಣಾರಾಧ್ಯನೆಂಬೀನಾಮದಿಂದ ಅನಂತಲೀಲೆಗಳನ್ನು ಮಾಡಿದನೆಂದು ಪರಮಾತ್ಮನು ಪಾರ್ವತೀದೇವಿಗೆ ಹೇಳಿದನು.

ಇದೇ ಪ್ರಕಾರ ಉಳಿದ ಆಚಾರ್ಯರೂ ಕೂಡ ವಾಮದೇವಾದಿ ಮುಖಗಳಿಂದ ಅವತರಿಸಿ ಆಯಾಯ ಸೂತ್ರಗಳನ್ನು ರಚಿಸಿ ಅನಂತಲೀಲೆಗಳನ್ನು ಮಾಡಿರುವ ಬಗ್ಗೆ ಆಗಮಾದ್ಯನೇಕ ಗ್ರಂಥಗಳು ಪ್ರತಿಪಾದಿಸುತ್ತವೆ.

ಪಂಚಕಲಶಗಳು ಪರಮಾತ್ಮನ ಮುಖಗಳೇ ಎಂಬುವುದಕ್ಕೆ ಪ್ರಮಾಣ

ವೀರಶೈವ ಸದಾಚಾರ ಸಂಗ್ರಹದಲ್ಲಿ ಪೇಜು ೧೧೦ ಶ್ಲೋಕ ೧೪-೧೫

ಶ್ಲೋ ॥ ಗುರುಸ್ತಸ್ಯಾಂವೇದಿಕಾಯಾಂ ತಂಡುಲಾನ್ನರ್ಪಯೇತ್ತತಃ ।
ತನ್ಮೋಪರಿಸ್ವಕಲಶಂ ಮಧ್ಯಮೇಸ್ಥಾಪಯೇತ್ತತಃ ॥ ॥೧೪॥
ತಚ್ಚೇಷಾಂಕಲಶಾಂಶ್ಚೈವ ಸ್ಥಾಪಯೇಚ್ಚಯಥಾಕ್ರಮಂ ।
ಈಶ್ವರಸ್ಯಮುಖಾನ್ಯೇವ ಕಲಶಾನಿ ನ ಸಂಶಯಃ ॥ ॥೧೫॥

ಆಂದರೆ, ಆಚಾರ್ಯನು ದೀಕ್ಷಾಸಮಯದಲ್ಲಿ ಅಕ್ಕಿಯ ಜಗುಲಿಯನ್ನು ಮಾಡಿ ಆ ಜಗುಲಿಯಮೇಲೆ ತನ್ನ ಕಲಶವನ್ನು ಮಧ್ಯದಲ್ಲಿ ಸ್ಥಾಪಿಸಿ ಉಳಿದ ಆಚಾರ್ಯರ ಕಲಶಗಳನ್ನು ನಾಲ್ಕುದಿಕ್ಕುಗಳಲ್ಲಿ ಸ್ಥಾಪಿಸತಕ್ಕದೆಂಬುವದಾಗಿ ಹೇಳುತ್ತಾ ಈಶ್ವರನ ಮುಖಗಳೆ ಕಲಶಗಳೆಂದು ತಿಳಿಯತಕ್ಕದ್ದು. ಅನ್ಯಥಾ ಭಾವಿಸಬಾರದು.

ಆ ಕಲಶಗಳೇ ಪಂಚಾಚಾರ್ಯರ ಸಂಬಂಧವಾದವುಗಳೆಂಬುವುದಕ್ಕೆ ಪ್ರಮಾಣ

ವೀರಶೈವ ಸದಾಚಾರ ಸಂಗ್ರಹದಲ್ಲಿ ಪೇಜು ೧೧೦, ಶ್ಲೋಕ ೧೧

ಶ್ಲೋ ॥ ರೇಣುಕಸ್ಯಹರಿದ್ವರ್ಣಂ ದಾರುಕಸ್ಯಚತಾಮ್ರಕಂ ।
ಶಂಕುಕರ್ಣಸ್ಯಕಾಪೋತಂ ಧೇನುಕರ್ಣಸ್ಯಕಾಂಸ್ಯಕಂ ॥
ವಿಶ್ವಕರ್ಣಸ್ಯಸೌವರ್ಣಂ ಕಲಶಾನ್ಸ್ಥಾಪಯೇದ್ಬುಧಃ ॥

ಅಂದರೆ, ಪೀಣುಕಾಚಾರ್ಯರಿಗೆ ಪುಷ್ಪರುಕಲಶವೆಂತಲೂ, ಜಾಗುಚಾರ್ಯರಿಗೆ ಕಂಪ್ರ ಕಲಶವೆಂತಲೂ, ಕಂಕುಶರ್ಣಾಚಾರ್ಯರಿಗೆ ನೀಲ ಕಲಶವೆಂತಲೂ, ಧೇನುಶರ್ಣಾಚಾರ್ಯರಿಗೆ ಬೀಕಲಶವೆಂತಲೂ, ವಿಷ್ಣುಕರ್ಣಾಚಾರ್ಯರಿಗೆ ಸುವರ್ಣಕಲಶವೆಂತಲೂ, ಈ ರೀತಿಯಾಗಿ ಆಗಮವು ಪ್ರತಿಪಾದಿಸುತ್ತಿರುವುದು.

ದೀಕ್ಷಾಸಮಯದಲ್ಲಿ ಪಂಚಕಲಶಗಳನ್ನು ಸ್ಥಾಪಿಸಬೇಕೆಂಬುವದಕ್ಕೆ ಲಿಂಗವುರಾಣದಲ್ಲಿ ಪ್ರಮಾಣ

ಉತ್ತರಾಖಂಡ ಆಧ್ಯಾಯ ೬೬. ಶ್ಲೋಕ ೧೫೦

ಶ್ಲೋ॥ ಪಂಚತತ್ವಾಧಿಪಾನ್ ಪಂಚ ಪೂಜ್ಯೇತಾನೇವ ಪೂರ್ವತಃ ।
ತತಃ ಪೂರ್ವಾದಿ ಕೋಣೇಷು ವಿನ್ಯಸೇತ್ ಪಂಚ ಕುಂಭಕಾನ್ ॥
ಕಲಾಮಿಸ್ರಾನ್ ಮಂತ್ರಪೂತಾನ್ ಪಂಚಧಾನ್ಯಾದ್ಯಧಿಷ್ಠಿತಾನ್ ।
ತೇಷಾಮಂತರ್ಗತಾಶ್ಚೈವ ಪೂಜಯೇದ್ವಿದಾವಿಧಾನವಿತ್ತರಂ ॥

ವ್ಯಾಸಕೃತ ಶಿವಪುರಾಣದಲ್ಲಿ ಪ್ರಮಾಣ

ಕಾಯಶೋಧನಪರ್ಯಂತಾ ಪೂಜಾ ಆರಭ್ಯ ಶ್ಲೋಕ ೧೧೧

ಶ್ಲೋ॥ ತಾವತ್ಪಂಚಕಲಶಾನ್ ದಿಕ್ಷುಮಧ್ಯೇಚದೇಶಿಕಃ
ಕೃತ್ವಾ ಪೂಜಾಮೂಲಮಂತ್ರೈರ್ಘಟಾಂದುನಾದಸಮನ್ವಿತಃ ।

ಅಂದರೆ, ದೀಕ್ಷಾಸಮಯದಲ್ಲಿ ಆಚಾರ್ಯನು ವಿಧ್ಯುಕ್ತವಾಗಿ ಪಂಚ ಕಲಶಗಳನ್ನು ಸ್ಥಾಪಿಸಬೇಕೆಂಬುವದಾಗಿಯೂ, ಮತ್ತು ಪಂಚಬ್ರಹ್ಮ ಮಂತ್ರ, ಗಂಧಾದಿಯಾಯ ಕಲಶಗಳನ್ನು ಪೂಜಿಸಬೇಕೆಂಬುವುದಾಗಿಯೂ ಪ್ರಮಾಣ.

ಫೈ। ನಂಒರು ೪೬

ಶಿವಮೊಗ್ಗಾ ಡಿಸ್ಟ್ರಿಕ್ಟ್ ಸೂ। ಸಾಹೇಬರವರ ಜನಾಬಿಗೆ.

ಸ್ಥ ೧೪೬೫ನೇಯ್ಸವಿ ಪಿಬ್ರವರಿ ತಾರೀಖು ೪ನೇ ರಾತ್ರಿ ೯ ಘಂಟೆ ವ್ಯಾಳ್ಯದಲ್ಲಿ ಹೊನ್ನಾಳಿ ತಾಲ್ಲೂಕು ಠಸಬಾದಲ್ಲಿರ್ವ ಶೃಂಗೇರಿಮಠದ ಸುಬ್ಬಾದೀಕ್ಷಿತ ವಗೈರೇರು ಬರಕೊಂಡ ಅರ್ಜಿಯೇನಂದ್ರೆ, ಬಾಳೆಹಳ್ಳಿಮಠದ ಅಯ್ಯನು ಈದಿವಸ ರಾತ್ರೆ ೮ ಘಂಟೆವ್ಯಾಳ್ಯ ವ್ಯಾಟೆಯಲ್ಲು ಅಡ್ಡಪಾಲಖಿ ಪಂಚಳಲಶ ಸ್ವೀಕಥತ್ರೆ ಮುಠರತೋರಣ ವಗೈರೆ ಬಿರುದುಗಳೆನಿಸಿ ಹೋಗುವ ಸಮಯುದಲ್ಲು ಸರಕಾರಿ ಆಫೀಸರು ಖಿಲ್ದೆದಾರ್ ವಗೈರೆ ಮೆಜಸ್ಟಿಟು ಸಮಕ್ಷಮನಾವುಗಳು ರಾತ್ರೆ ಅನ್ಯಾಳ್ಯದ ಸಬಾಬು ಮೂಜವಾನಿಸಿ ಪಿರ್ಯಾದುಕೊಟ್ಟದ್ದಕ್ಕೆ ಕ್ಕಿಲ್ದೆದಾರ್ರು ಒರಹಾ ಮೂಲ್ಕ ಪಿರ್ಯಾದುಕೂಟ್ಟರೆ ತನಿಖೆಯಿಂದ ಯಿತ್ಯರ್ಥ ಮಾಡೆವೆಂದು ನೋಳಿದ್ದಕ್ಕೆ ಆತಕ್ಷಣವೆ ಪ್ಯಾಟೆವುರಾರ ನಿಂಬಾಜಿ ಅಂಗಡಿಯಲ್ಲಿ ಕಾಗದ ತೆಗೆದುಕೊಂಡು ಆಕೂಡ್ಲೆ ಅರ್ಜಿಬರೆದು ಕಿಲ್ದೆದಾರಗೆ ಕೂಡುವಲ್ಲಿ ರಾತ್ರಿ ನ್ಯಾಳ್ಯ ಅರ್ಜಿಹಿಡಿಯುವದಿಲ್ಲವೆಂತ ವಾಪಸು ಮಾಡಿಯಿರುತ್ತಾರೆ ಆಪ್ರಕಾರ ಯಲ್ಲ್ಲಾಸರಕಾರಿ ಆಫೀಸಿನವರು ಗುಂಪುಸೇರಿ ನಮ್ಮ ಪಿರ್ಯಾದಿಕೇಳುವ ದಿಲ್ಲ ಕ್ಕಾವಂದ್ರು ಐಯಿಂದ ಗೈರುಮಾಮೂಲಾಗಿ ಬಿಂದುಗಳೆನಿಸಿಬಂದ ಸದ್ರಿ ಐಯ್ಯನವರಿಗೆ ಆತಕ್ಷ ಹ್ಯುಂಕೊಟ್ಟು ಸರಕಾರ ಕ್ರಮಪ್ರಕಾರ ತನಿಖೆಯಿಂದ ವಿತ್ಯರ್ಥ ಆಗಬೇಕು ಕ್ಕಾವಂದರೆ ಪರಂಬರಿಕೆಗೋ ಸ್ಕರ ಕಿಲ್ದೆದಾರಗೆ ಬರಕೊಂಡ ಅರ್ಜಿಮಲಪೂಪ್ಪಮಾಡಬ್ಬೇವೆ ಪರಂಬರಿಕಯಿಂದ ಅಪ್ಪಣೆಯಾಗಬೇಕೆಂದು ಬರಕೊಂಡ ಅರ್ಜಿಸುಬ್ಬಂಣದೀಕ್ಷಿತ ಕಳ್ಳಾವುರಸಂಣ ಯಂಕಂಣಾಚಾರ ವಗೈರೆ ರುಜು.

ಅದಾಲತ್ತು ನಂಬ್ರು ೪೫

ಅರ್ಜಿದಾರಗೆ ಹ್ಯುಂ

ಯಿಾಕೋರ್ಟು ಫೈಸಲ್‌ಮೇಲೆ ಪ್ರತಿವಾದಿ ಕೂಡ್ಲಿನುಠಡನಾಗಶಾಸ್ತ್ರಿ ಪಕೀಲುಶ್ಯಾಮಂಣ ನೊನ್ಕೆಟೆಂಡ್ಯಾಂಟು ಕಕ್ಷೀರಿಗೆ ಆಪೀಲುಮಾಡಿಕೊಂಡದ್ದಕ್ಕೆ ಆಪೀಲು ತಳ್ಳಿಹಾಕಿರುವದಾಗಿ ಆಕೋರ್ಟು ನಿಂದುಮೊನ್ನಿವೆ ರಹದಾರಿತಲ್ಪಿರುವಕಾರಣ ಸದರಿಫೈಸಲ್ ಪ್ರಕಾರ ರಾಣಿಸಾಹೇಬರವರ ಪಬ್ಲಿಕರೋಡಿ ನಲ್ಲಿ ಅವರು ಸಂಚರಿಸುವ ವಿಷಯದಲ್ಲಿ ನಿಮ್ಮ ತಕರಾರು ಬ್ಲಿಮುಲ್ಲು ಮುಂಜೂಳು ಆಗಲಾರದು ಬ. ತಾರೀಖು ೨೨ನೇ ಪಿಬ್ರವರೀ ಸ್ಥ ೧೪೬೫ನೇ ಯಿಸವಿ ನೊಕ್ಕಾಂಶಿವಮೊಗ್ಗಾ ನಿಮ್ಮ ಅರ್ಜಿಮಲಪೂಪ್ಪುವಾ ಪಸು ಮಾಡಿಯಿದ್ದೇವೆ.

ಇಂಗ್ಲೀಷು ಸೈನಿಧೆ.

ಇಲ್ಲಿ ಮೊಹರು ಇದೆ. ನಂ. 1109.

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ಶಿಕಾರಿಪುರದ ಕ್ರಿಮಿನಲ್ ಕೋರ್ಟಿನಿಂದ

ಬಾಳೇಹಳ್ಳಿ ಸಿಂಹಾಸನದ ಅಯ್ಯನವರಕಡೆ ಮೊಕ್ತ್ಯಾರ ಪುಟ್ಟವೀರಪ್ಪಗೆ ಇದರಿಂದ ತಿಳಿಯಪಡಿಸುವದೇನಂದ್ರೆ

ನಿಮ್ಮ ಅಯ್ಯನವರು ಅಡ್ಡಪಾಲಕಿ ವಗೈರೆ ಬಿರುದುಗಳ ಸೆಮೇತ ಈ ಶಿಕಾರಿಪುರ ಕಸಬಾ ಹುಚ್ಚರಾಯಿ ದೇವಸ್ಥಾನದಯಿದ್ರಿಗೂ ಬ್ರಾಹ್ಮಣರ ಶ್ರೇಣಿಯಲ್ಲಿಯೂ ಸಹ ಬರಕೂಡದೆಂತ ವಗೈರೆ ಈ ಕಸಬಾ ಬ್ರಾಹ್ಮಣರು ಫಿರ್ಯಾದಿಕೊಟ್ಟ ಸಂಗತಿಯಲ್ಲಿ ಇದುವರಿಗೆ ನಡೆದ ಗ್ರಂಥವೆಲ್ಲಾ ಶಿವಮೊಗ್ಗಾ ಡಿಸ್ಟ್ರಿಕ್ಟ ಜೆಸ್ಟಿ ಸೂಪ್ರಂಡೆಂಟು ಸಾಹೇ ಬರವರ ಜಾಹಿರಾತಿಗೆ ಬಂದು ಅವರಿಂದ ಈಬಗ್ಗೆನೆ. ಸಾದ್ರಾನೆಯಿರುವ ನಂ. 1634-1712 ಈ ಹುಕುಂಗಳ ಪ್ರಕಾರ ಬ್ರಾಹ್ಮಣರ ಮತಕ್ಕೆ ವಿರೋಧವಾದ ಹೊಗಳಿಕೆ, ವ್ಯಾಸನತೋಳು ಇವುಗಳು ಇಲ್ಲದೆ ಆ ಕೋರ್ಟಿನಲ್ಲಿ ಆದ್ದೆಂಬ ಸಕ್ 1864 ನೆ ಇಸವಿ ನಂಬ್ರು 5ನೆ ಅರಜಿನಾಲ ಪೈಸಲಿಗೆ ಅನುಸರಿಸಿ ಹರ ಮೆಜೆಷ್ಟಿಸರ್ರಾನು ಸಾಹೇಬ ಬಹದ್ದೂರ್ರವರ ಸರ್ಕಾರಿ ಪಬ್ಲಿಕ್ ರೋಡಿನಲ್ಲಿ ಹೋಗಬಹುದಾಗಿರುವ ಸಂಗತಿ ತಿಳಿಯಪಡಿಸಿದೆ.

ತಾರೀಖು 23ನೆ ಆಗಷ್ಟು 1865ನೆ ಇಸವಿ.

ಶಿಕಾರಿಪುರ.

ಕೃಷ್ಣಪ್ಪ

ಯಂದು ಇಲ್ಲಿ ಮರಾತೆಯಿಂದ ಸೈಕ್ಯಿದೆ.

ಕೊಡಗು ಡಿಸ್ಟ್ರಿಕ್ಟ್ ಮೆ॥ ಸಾಹೇಬರವರು, ಮೈಸೂರುಇಲಾಖ ಕಡೂರು ಡಿಸ್ಟ್ರಿಕ್ಟ್ ಕೊಪ್ಪ ತಾಲ್ಲೂಕು
ಬಾಳೆಹೊನ್ನೂರು ಸಿಂಹಾಸನ ಮಠದ ಪಾರಪತ್ತೆಗಾರ ಮುರಿಗೆಪ್ಪನವರು—

ತಮ್ಮ ಸಿಂಹಾಸನದ ಶ್ರೀ ಸ್ವಾಮಿಗಳವರು ಈ ಕೊಡಗು ದೇಶದಲ್ಲಿ ಸಂಚರಿಸುವಾಗ ಸಂಗಡಇರುವ ಮೆಹನೆ ಒಂದು, ಪಾಲಕಿ ವಂದು, ಆನೆ ವಂದು, ವಂಟಿ ಎರಡು, ಕುದರೆ ಎಂಟು, ಪೆಟ್ಟಿಗೆಒಂಡಿ ಎರಡು, ಕುದುರೆ ಒಂಡಿ ಎರಡು, ಚಕ್ಕಡಾ ಬಂಡಿ ಹದಿನೈದು ಶಿವಾಯಿ, ಖಾಸಲ್ಖಾ ವ್ಯಾಟೆ ಮನೆ ಗ್ರಾಮಾಂತರಗಳಲ್ಲಿ ಅಡ್ಡಪಾಲಕಿವಂದು, ಬಿಳಿಛತ್ರಿ ವಂದು, ಹಸರುಛತ್ರಿ ಎರಡು, ಮುಂತಾದ್ದು ಸಮೇತವಾಗಿ ಸಂಚರಿಸುವದಕ್ಕೆ ಹರ್ಕತ್ತಾಗದ ರೀತಿ ರಹದಾರಿ ಕೊಡಿಸಿಕೊಡಬೇಕಾಗಿ ಈ ನಮ್ಮ ಕೋರ್ಟಿನಲ್ಲಿ ಬರೆದುಕೊಂಡ ಅರ್ಜಿಮೇಲಾದ

ಯಿಂಡಾರ್ಸುಹುಕ್ಕಂ.

ಅರ್ಜಿದಾರ್ರ ಅರ್ಜಿಲಿ ನಮೂದು ಇರುವ ಪ್ರಕಾರ ಮಾಮೂಲು ರಿವಾಜು ಅನುಸರಿಸಿ ಭಾಜ ಭಜಂತ್ರಿ ಯೊಡ್ನೆ ಈ ಕೊಡಗು ದೇಶದಲ್ಲಿ ಸಂಚರಿಸುವಾಗ ಏನೊಂದು ಪುಂಡು ಪುಕಾರು ಆಗದಂತೆ ಪೋಲೀಸು ಒಂದೋಬಸ್ತು ಇಡಬೇಕಾಗಿ ಇಲಾಖ ಸೂಪ್ರೆಂಟ್ರಿಗೆ ಹುಕ್ಕಂ ಕೊಟ್ಟಿದೆ ಬ. ತಾ॥ 29-1-95ನೆ

ಇಲ್ಲಿ ಇಂಗ್ಲೀಷಿನಲ್ಲಿ ಸೈನುಇದೆ.

District Magistrate.

RAJAMANTRAPRAVINA

K. MATTHAN, ESQUIRE, B.A.

THIRD MEMBER OF COUNCIL TO THE GOVERNMENT OF H. H. THE MAHARAJA OF MYSORE,

BANGALORE.

Sir,

I am commanded by His Holiness SRI JAGADGURU SIVANANDA RAJENDRA SIVACHARYA MAHASWAMIGALU of Sri Veerasimhasana Mutt of Balehonnur, usually known as the Renuka Peeta, to take the present opportunity to tender grateful thanks to His Highness the Maharaja of Mysore for certain Royal and special honours graciously conferred on His Holiness in G. O. No. 1521-Muz. 249-25-2 dated 19-5-1926. As His Holiness is shortly to visit Bangalore where it is under contemplation to establish a Central Anglo-Sanskrit College to promote a liberal and comparative study of Philosophy & Religion on modern lines, I am directed to approach you with the following representation:-

2. In the year 1925, His Holiness applied for a Rahadari to display in Formal and Ceremonial Processions, 10 Royal and 15 Special Honours, but His Highness' Government were pleased to grant only 7 Royal and 13 Special Honours in the Government Order above referred to, the reason assigned for not granting all the honours claimed being that the documents produced then made no mention of the Insignias claimed by the Swamigalu. But in this connection, I beg to state that this Mutt being one of the five Veerasaiva Panchacharya Mutts in India, has, from time immemorial, been using and displaying all the Insignias claimed.

3. The Pancha Kalasa was not granted on the ground that it has nothing to do with the Five Acharyas. On the other hand, the fact is that, according to the tenets of our Religion, the Pancha Kalasa is an inseparable symbol representing the Five Great Acharyas of the Panchacharya Simhasanas, viz., Balehonnur in Mysore State, Ujjayini in Bellary District, Sree Saila in Kurnool District, Benares, and Himavat Kedara in Gharwal District, U.P. Himalaya. "Pancha Kalasa" represents the Five Acharyas, the Founders of the Religion and Progenitors of the above supreme institutions indicated by the celebrated names of Sadyojata, Vamadeva, Aghora, Tatpursha and Ishanya, and on this subject, I would invite reference to the following texts which contain a full and detailed description of the "Pancha Kalasa" and "the Pancha Acharyas:" (Copies of these are annexed for ready reference.)

(i) Suprabhoda Agama-Pasupatha Tantra (Page 2, 3.)

(ii) Vyasakrutha Linga Purana (Uttara Kanda, Adhyaya 21, Sloka 35.)

(iii) Veerasaiva Sadachara Sangraha-Page 100, Slokas 11, 14 and 15.

(iv) Vyasakrutha Siva Purana Vayavi Sanhithe Page 459, Sloka 15.

The Pancha Kalasa possesses a religious significance and, at all the various solemn occasions of the Veerasaivas, whether birth, Initiation (Deeksha), marriage or funerals, five Vases (Kalasa) of water are solemnly placed in the names of the Five Acharyas and their blessings invoked before other ceremonies are proceeded with. This is a practice universally observed by all Veerasaivas and, in support of this statement, kind reference is invited to the unimpeachable testimony of the late Mr. C. P. Brown, the famous Telugu Scholar of the Madras Civil Service, who has recorded his observations on this point in the classical "Essay on the Creed, Customs and Literature of the Jangams (Veerasaivas)." He wrote this essay about 94 years ago (1836) after studying many Sanskrit works and observing the customs prevalent among the Veerasaivas. (Vide Madras Journal of Literature and Science, Vol. XI, p. 13)

In fact, no ceremony is considered either auspicious or complete without the Pancha Kalasa, and His Holiness, who occupies the seat of the first of the Five Great Acharyas, cannot afford to dispense with so essential and indispensable a symbol of the Sacred-Order to which he belongs without lowering its prestige and dignity in the eyes of the Veerasaiva Public. It will thus be seen that the Pancha Kalasa cannot be treated as a separate Insignia requiring to be specifically mentioned in a Rahadari. I am, therefore, to request you to kindly consider the question in the light of the explanations above mentioned with respect to this honour which is significant of the essentially religious rather than the merely temporal aspect of the Mutt, and be good enough to restore it to the Swamigalu.

4. As regards the use of the "Adda Pallakki", it is stated in the Government Order of 1926 that it is an exclusive prerogative of the Sri Sringeri Mutt. I may be permitted to state in this connection that such a theory has been rejected as being untenable by the Judges of the Bombay High Court, and their decision has been upheld by the Privy Council. (Vide I. L. R. 2, Bombay, 473, and 3, Moore's Indian Appeals, 198.)

In 1903, the right of the Sri Hubli Swamy of the Moorusavira Mutt to go in Cross-Palanquin was recognised and declared by the District Magistrate of Dharwar, disallowing the objection of the Sri Sringeri Swamy that it was his exclusive privilege, and this decision was confirmed in Appeal by H. E. the Governor of Pombay. Similarly the right of the Sri Gadag Swamy to use the Cross-Palarquin has been recognised by the British Government in the Madras Presidency. Moreover, the rights of the Sri Swamys of the Jangamvadi Mutt at Benares and the Kedar Mutt in the Himalayas have been recognised and licenses issued throughout the British India by H E. the Viceroy, I may be allowed to state that this Mutt was enjoying this privilege from time immemorial, and the Procession of the late Swamigalu in Cross Palarquin did take place on a grand scale in some of the important centres of the State, viz., Chickmagalur, Shikaripur and Coorg originally included in Mysore Administration in the years 1859, 1865 and 1895 respectively, (A copy of each of the Rahadaris is herewith submitted for your kind perusal and consideration. Further I venture to request you to take into consideration the spirit of the modern age which stands for equal opportunities and equal privilege for all, and to be so good as to recommend the restoration of the privilege of using the cross palanquin.

5. In the Mutt's application, which led to the issue of the Government Order of 1926, a request was made for the use of Simha Lalatada Pallakki, but in the Government Order under reference, only an Ordinary Palakki is allowed. As Simha Lalata is a necessary part and ornamental adjunct of a Pallakki, it would not be appropriate for the Head of the Religious Mutt who sits on a "Simhasana" to use the Palakki

without it. I am therefore to request that the Pallakki may be allowed to be used with its necessary ornamental adjunct, the Simha Lalata.

6. According to the custom of this Mutt, the Ambari on Elephant has been maintained from time immemorial, and it is an established fact that, when His Highness the late Chamaraja Wodeyar Bahadur was touring in Kadur District in the month of October 1879, the Amildar of Chickmagalur Taluk, in his letter No. 1710 dated 26th October 1879, had forwarded the letter from the Deputy Commissioner, Kadur District, dated 12th October 1879 requesting His Holiness of Bale Honnur Simhasana Mutt to arrange to meet His late Highness with all the Birudus and Honours, and it is very well recognised that on this memorable occasion, His late Highness was invited and taken on this Ambari on Elephant. The Ambari has all along been in the possession of the Mutt for use on special occasions. It would be nothing new, but only the continuance of an existing honour of the Mutt. I am, therefore, to request that it may kindly be allowed.

7. I may also bring to your kind notice that it is learnt from the old records of the Mutt that Mr. Madiah, the late Executive Councillor, while visiting the various Mutts to examine the honours and Rahadaris of the Mutts concerned, has clearly recorded in his Inspection Report that the above honours were continuously and uninterruptedly enjoyed by this Mutt. Some of the documents relating to the essential Birudus concerned together with Rahadaris issued from time to time, were produced as Exhibits in case No. 5 of 1864 in the court of the District Superintendent, Shimoga, Nagar Division.

8 The Mutt is placed on a par with the Sri Uttaradi Mutt in Government Order of 1926 as regards the use of certain Birudus or privileges in view of its antiquity and importance. It has to be observed that it is held in the same high veneration by the Veerasaivas of India in respect of Acharas and Vyavaharas or the dispensation of the ritual ceremonies and rites of the Veerasaiva Community throughout India as the Sri Sringeri Mutt is held by the Smartha Brahmin Community. The Founder of the Mutt was the famous SRI RENUKACHARYA (REVANA SIDDHA) who commanded the admiration and respect of the SRI AUDI SANKARACHARYA of the Sri Sringeri Mutt. In proof of this statement, I beg to invite your kind attention to the following reference;-

(A). No less a personage than the late Rev. F. Kittel states, in his well known Essay on Kanarese Literature, that Renukacharya is the first of the five Acharyas who are considered to be the Founders of Linga Worship, and that his throne is at Balehalli (Bale Honnur). He also mentions that the thrones of the remaining four Acharyas are at Ujjayini, Sri Saila, Benares and Kedar in the Himalayas. (Vide introduction of Nagavarma's Prosody, p. LXVIII 1874)

(B). The Lingayet Poet, Shadakshari (1657 A. D.) in his "Rajasekhara Vilasa", which has the unique reputation of being the greatest work in Kannada Literature in point of literary merit, has described the brilliant exploits of Renuka Acharya (Stanzas 53-68 in Chapter I) and has also mentioned that Renuka Acharya gave religious instruction to Agasthya Rishi and went to Conjeevaram and performed some miracles there. This portion has been translated into English by Rev. F. Kittel at p. LXIX of his Introduction.

The following show the spirit of toleration, good feeling and mutual regard that existed between Sri Renuka Acharya & Sri Audi Shankara Acharya.

(C). "Guru Vamsha Kavya", a Sanskrit work containing the history of the various Swamys who adorned the seat at Sringeri which is edited by the Palace Vidwan Mr. Kunigal Rama Sastrygalu, Starzas 33 and 34, at p. 109.

(D). "Siva Tatva Ratnakara" (Sanskrit) recently published by Messrs B. Rama Rao, M.A., LL.B., Senior Government Translator, Madras, and Vidwan P. Sundara Sastriayar, Librarion of the Madras Government Oriental Library, Slokas 9, 10 and 23 in the 4th Kallola of the 12th Tharanga

(E). English Introduction to the "Sivatatva Ratnakara" by Mr Rao Bahadur H. Krishna Sastrigalu B A., Archeological Department of the Govt. of India.

9. These appreciative references are made only with a view to show that Sir Renuka Acharya was a holy Sage of extra-ordinary sanctity, that his throne at Balehonnur is really of great antiquity, and that his successor, viz, the present Swamy, who is also a Sanskrit scholar of some reputation, deserves to be given a rank quite in conformity with the antiquity, sanctity and the unique tradition associated with the seat to which he was so kindly elevated by the benign Government in 1925, and also by reason of the high veneration in which this historic seat is always held not only by the entire Veerasaiva community but also by other classes of Hindus throughout India.

I am, therefore, to request you to be so good as to recommend to the Government for the First-Day's Bhiksha of the First Class with its necessary incidents, viz., a Salute of Guns, a befitting reception, and an escort of Ressala of Silledars including Cavalry, Infantry and a Band of 29 strong, etc., during His Holiness' visit to Bangalore and Mysore Cities, together with the following additional Insignias:—

(i) **Adda Palakki**
(ii) **Pancha Kalasa**
(iii) **Simha Lalata**
(iv) **Ambari on Elephant**

I most respectfully beg to request that the gracious orders of His Highness the Maharaja may be kindly obtained at an early date on all the matters above referred to for which act of kindness the Balehonnur Simhasana Mutt as well as the community at large will be ever grateful to you.

I beg to remain,
Sir,
Your Most Obedient Servant,

Hon. Raghavanaik

Agent,
Sri Jagadguru Veera Simhasana Mutt
(Renuka Peeta) of Balehonnur.
(Kadur Dist.)

Bangalore,
Dated, 22—8—1930.

ಪಂಚಕಲಶಗಳ ಪ್ರಮಾಣ

ಶ್ರೀ ರೇಣುಕಾದಿ ಪಂಚಾಚಾರ್ಯರು ಪರಮಾತ್ಮನ ಮುಖಗಳಿಂದ ಹುಟ್ಟಿದರೆಂಬುವದಕ್ಕೆ ಪ್ರಮಾಣ.

ವೀರಶೈವ ಸದಾಚಾರ ಸಂಗ್ರಹದಲ್ಲಿ—ಪೇಜು ೭, ಶ್ಲೋಕ ೩೫

ಶ್ಲೋ ॥ ವೀರಶೈವ ಮತೋದ್ಧಾರ ಹೇತವೇ ಪಂಚಮಾನಪಿ ।
ಮನ್ಮುಖೇಭ್ಯಃ ಸಮುತ್ಪಾದ್ಯ ತೈರೇವಾಕಾರ್ಷಮಂಜಸಾ ॥

ಅಂದರೆ ವೀರಶೈವಮತವನ್ನುದ್ಧರಿಸುವದಕ್ಕೋಸ್ಕರ ನನ್ನ ಪಂಚ ಮುಖಗಳಿಂದ ರೇಣುಕಾದಿ ಪಂಚಾಚಾರ್ಯರನ್ನು ಹುಟ್ಟಿಸಿ ಅವರಿಂದಲೇ ಮತೋದ್ಧಾರ ಕಾರ್ಯವನ್ನು ಮಾಡಿಸಿದೆನೆಂಬುವದಾಗಿ ಪರಮಾತ್ಮನು ಪಾರ್ವತೀದೇವಿಯನ್ನು ಕುರಿತು ಹೇಳಿದನು.

ಪಂಚಾಚಾರ್ಯರು ಪ್ರತಿಯುಗದಲ್ಲಿಯೂ ಆಯಾಯ ನಾಮಗಳಿಂದ ಅವತರಿಸಿದರೆಂಬುವದಕ್ಕೆ ಪ್ರಮಾಣ.

ಸುಪ್ರಭೋಧಾಗಮದಲ್ಲಿ—ಪೇಜು ೨

ಶ್ಲೋ ॥ ಏತೇಷಾಂವ್ರತಿನಾಮಾನಿಯುಗ ಭೇದೇನ ಸರ್ವಶಃ ।
ಏಕಾಕ್ಷರೋದ್ವ್ಯಕ್ಷರಶ್ಚ ತ್ರ್ಯಕ್ಷರಶ್ಚತುರಕ್ಷರಃ ।
ಪಂಚಾಕ್ಷರಃ ಕೃತಯುಗೇ ಪಂಚನಾಮಾನಿಸರ್ವಶಃ ॥

ಅಂದರೆ ಕೃತಯುಗದಲ್ಲಿ ಏಕಾಕ್ಷರ ಶಿವಾಚಾರ್ಯರೆಂತಲೂ, ದ್ವ್ಯಕ್ಷರ ಶಿವಾಚಾರ್ಯರೆಂತಲೂ, ತ್ರ್ಯಕ್ಷರ ಶಿವಾಚಾರ್ಯರೆಂತಲೂ, ಚತುರಕ್ಷರ ಶಿವಾಚಾರ್ಯರೆಂತಲೂ, ಪಂಚಾಕ್ಷರ ಶಿವಾಚಾರ್ಯರೆಂತಲೂ ಅವತರಿಸಿದರು.

(ಅವರೇ ಪುನಃ ತ್ರೈತಾಯುಗದಲ್ಲಿ)

ಸುಪ್ರಬೋಧಾಗಮದಲ್ಲಿ—ಪೇಜು ೨

ಶ್ಲೋ ॥ ಏಕವಕ್ತ್ರೋ ದ್ವಿವಕ್ತ್ರಶ್ಚ ತ್ರಿವಕ್ತ್ರಶ್ಚತುರಾನನಃ ।
ಪಂಚವಕ್ತ್ರಶ್ಚ ತ್ರೈತಾಯಾಂ ಪಂಚನಾಮಾನಿಸರ್ವಶಃ ॥

ಅಂದರೆ ಏಕವಕ್ತ್ರ ಶಿವಾಚಾರ್ಯ, ದ್ವಿವಕ್ತ್ರ ಶಿವಾಚಾರ್ಯ, ತ್ರಿವಕ್ತ್ರ ಶಿವಾಚಾರ್ಯ, ಚತುರಾನನ ಶಿವಾಚಾರ್ಯ, ಪಂಚವಕ್ತ್ರ ಶಿವಾಚಾರ್ಯ, ಎಂಬೀ ನಾಮಗಳಿಂದ ಉದ್ಭವಿಸಿದರು.

(ಪುನಃ ಅವರೇ ದ್ವಾಪರದಲ್ಲಿ)

ಸುಪ್ರಬೋಧಾಗಮದಲ್ಲಿ—ಪೇಜು ೨

ಶ್ಲೋ ॥ ದ್ವಾಪರೇರೇಣುಕಶ್ಚೈತಿದಾರುಕಶ್ಚ ದ್ವಿತೀಯಕಃ ।
ತೃತೀಯಃಶಂಕುಕರ್ಣಶ್ಚ ಚತುರ್ಥೋಧೇನುಕರ್ಣಕಃ ।
ಪಂಚಮೋ ವಿಶ್ವಕರ್ಣಾಖ್ಯಃ ಪಂಚನಾಮಾನಿವೈ ಶೃಣು ॥

ಅಂದರೆ ದ್ವಾಪರದಲ್ಲಿ ರೇಣುಕ ಶಿವಾಚಾರ್ಯರೆಂತಲೂ, ದಾರುಕ ಶಿವಾಚಾರ್ಯರೆಂತಲೂ, ಶಂಕುಕರ್ಣ ಶಿವಾಚಾರ್ಯರೆಂತಲೂ, ಧೇನುಕರ್ಣ ಶಿವಾಚಾರ್ಯರೆಂತಲೂ, ವಿಶ್ವಕರ್ಣ ಶಿವಾಚಾರ್ಯರೆಂತಲೂ, ಉದ್ಭವಿಸಿ ಪ್ರಸಿದ್ಧರಾಗಿರುವರು.

ಸುಪ್ರಬೋಧಾಗಮದಲ್ಲಿ—ಪೇಜು ೨

ಶ್ಲೋ ॥ ರೇವಣೋಮರುಳಶ್ಚೈಕೋರಾಮಃಪಂಡಿತ ಏವಚ ।
ವಿಶ್ವಾರಾಧ್ಯ ಇತಿಪ್ರೋಕ್ತಾಃ ಕಲಾವಪಿ ಮಮಪ್ರಿಯೇ ॥

ಅಂದರೆ ಅವರೇ ಪುನಃ ಕಲಿಯುಗದಲ್ಲಿ ರೇವಣಾರಾಧ್ಯ, ಮರುಳಾರಾಧ್ಯ, ಏಕೋರಾಮಾರಾಧ್ಯ, ಪಂಡಿತಾರಾಧ್ಯ, ವಿಶ್ವಾರಾಧ್ಯ, ಎಂಬೀ ನಾಮಗಳಿಂದ ಅವತರಿಸಿದರೆಂಬುವದಾಗಿ ಪರಮಾತ್ಮನು ಪಾರ್ವತೀದೇವಿಯನ್ನು ಕುರಿತು ಹೇಳಿದನು.

ಸುಪ್ರಬೋಧಾಗಮದಲ್ಲಿ—ಪೇಜು ೩

ಪಂಚಾಚಾರ್ಯರಲ್ಲಿ ಮೊದಲನೆಯವರಾದ ರೇವಣಾರಾಧ್ಯರು ಪರಮಾತ್ಮನ ಸದ್ಯೋಜಾತಮುಖದಿಂದ ಅವತರಿಸಿದರೆಂಬುವದಕ್ಕೆ ಪ್ರಮಾಣ.

ಶ್ಲೋ ॥ ಪೂರ್ವಂ ಮಮಮುಖಾಜ್ಜಾತಃ ಸದ್ಯೋಜಾತಾಚ್ಚ ರೇಣುಕಃ ।
ಲೀಲಯಾಜಾಸೃಜತ್ಸೂತ್ರಂವಡ್ಡಿಡೀನಾಮಕಂ ಮಹತ್ ।
ಸಏವರೇಣಣಾರಾಧ್ಯೋಭೂತ್ವಾ ಲೀಲಾಮಧಾ ಕರೋತ್ ।

ಅಂದರೆ ಪೂರ್ವದಲ್ಲಿ ಯಾವ ರೇಣುಕ ಶಿವಾಚಾರ್ಯನು ನನ್ನ ಸದ್ಯೋ ಜಾತಮುಖದಿಂದ ಹುಟ್ಟಿ ಪಡ್ವಿಡೀ ಸೂತ್ರವನ್ನು ರಚಿಸಿದನೋ ಅವನೇ ರೇವಣಾರಾಧ್ಯನೆಂಬೀನಾಮದಿಂದ ಅನಂತಲೀಲೆಗಳನ್ನು ಮಾಡಿದನೆಂದು ಪರಮಾತ್ಮನು ಪಾರ್ವತೀದೇವಿಗೆ ಹೇಳಿದನು.

ಇದೇ ಪ್ರಕಾರ ಉಳಿದ ಆಚಾರ್ಯರೂ ಕೂಡ ವಾಮದೇವಾದಿ ಮುಖಗಳಿಂದ ಅವತರಿಸಿ ಆಯಾಯ ಸೂತ್ರಗಳನ್ನು ರಚಿಸಿ ಅನಂತಲೀಲೆಗಳನ್ನು ಮಾಡಿರುವ ಬಗ್ಗೆ ಆಗಮಾದ್ಯನೇಕ ಗ್ರಂಥಗಳು ಪ್ರತಿಪಾದಿಸುತ್ತವೆ.

ಪಂಚಕಲಶಗಳು ಪರಮಾತ್ಮನ ಮುಖಗಳೇ ಎಂಬುವುದಕ್ಕೆ ಪ್ರಮಾಣ

ವೀರಶೈವ ಸದಾಚಾರ ಸಂಗ್ರಹದಲ್ಲಿ ಪೇಜು ೧೧೦. ಶ್ಲೋಕ ೧೪-೧೫

ಶ್ಲೋ ॥ ಗುರುಸ್ತಸ್ಯಾಂವೇದಿಕಾಯಾಂ ತಂಡುಲಾನ್ನರ್ಪಯೇತ್ತತಃ ।
ತಸ್ಯೋಪರಿಸ್ವಕಲಶಂ ಮಧ್ಯಮೇಸ್ಥಾಪಯೇತ್ತತಃ ॥ ॥೧೪॥
ತಚ್ಛೇಷಾಂಕಲಶಾಂಶ್ಚೈವ ಸ್ಥಾಪಯೇಚ್ಚಯಥಾಕ್ರಮಂ ।
ಈಶ್ವರಸ್ಯಮುಖಾನ್ಯೇವ ಕಲಶಾನಿ ನ ಸಂಶಯಃ ॥ ॥೧೫॥

ಅಂದರೆ, ಆಚಾರ್ಯನು ದೀಕ್ಷಾಸಮಯದಲ್ಲಿ ಅಕ್ಕಿಯ ಜಗುಲಿಯನ್ನು ಮಾಡಿ ಆ ಜಗುಲಿಯಮೇಲೆ ತನ್ನ ಕಲಶವನ್ನು ಮಧ್ಯದಲ್ಲಿ ಸ್ಥಾಪಿಸಿ ಉಳಿದ ಆಚಾರ್ಯರ ಕಲಶಗಳನ್ನು ನಾಲ್ಕುದಿಕ್ಕುಗಳಲ್ಲಿ ಸ್ಥಾಪಿಸತಕ್ಕದೆಂಬುವದಾಗಿ ಹೇಳುತ್ತಾ ಈಶ್ವರನ ಮುಖಗಳೆ ಕಲಶಗಳೆಂದು ತಿಳಿಯತಕ್ಕದ್ದು. ಅನ್ಯಥಾ ಭಾವಿಸಬಾರದು.

ಆ ಕಲಶಗಳೇ ಪಂಚಾಚಾರ್ಯರ ಸಂಬಂಧವಾದವುಗಳೆಂಬುವುದಕ್ಕೆ

ಪ್ರಮಾಣ

ವೀರಶೈವ ಸದಾಚಾರ ಸಂಗ್ರಹದಲ್ಲಿ ಪೇಜು ೧೧೦, ಶ್ಲೋಕ ೧೧

ಶ್ಲೋ ॥ ರೇಣುಕನ್ಯಹರಿದ್ವರ್ಣಂ ದಾರುಕಸ್ಯಚತಾಮ್ರಕಂ ।
ಶಂಕುಕರ್ಣಸ್ಯಕಾಪೋತಂ ಧೇನುಕರ್ಣಸ್ಯಕಾಂಸ್ಯಕಂ ॥
ವಿಶ್ವಕರ್ಣಸ್ಯಸೌವರ್ಣಂ ಕಲಶಾನ್ಸ್ಥಾಪಯೇದ್ಬುಧಃ ॥

ಆಂದರೆ, ರೇಣುಕಾಚಾರ್ಯರಿಗೆ ಹಸರುಕಲಶವೆಂತಲೂ, ದಾರುಕಾ
ಚಾರ್ಯರಿಗೆ ಕೆಂಪು ಕಲಶವೆಂತಲೂ, ಶಂಕುಕರ್ಣಾಚಾರ್ಯರಿಗೆ ನೀಲ ಕಲಶ
ವೆಂತಲೂ, ಧೇನುಕರ್ಣಾಚಾರ್ಯರಿಗೆ ಬಿಳಿಕಲಶವೆಂತಲೂ, ವಿಶ್ವಕರ್ಣಾಚಾರ್ಯ
ರಿಗೆ ಸುವರ್ಣಕಲಶವೆಂತಲೂ, ಈ ರೀತಿಯಾಗಿ ಆಗಮವು ಪ್ರತಿಪಾದಿಸುತ್ತಿರು
ವುದು.

ದೀಕ್ಷಾಸಮಯದಲ್ಲಿ ಪಂಚಕಲಶಗಳನ್ನು ಸ್ಥಾಪಿಸಬೇಕೆಂಬುವುದಕ್ಕೆ

ಲಿಂಗಪುರಾಣದಲ್ಲಿ ಪ್ರಮಾಣ

ಉತ್ತರಕಾಂಡ ಅಧ್ಯಾಯ ೨೧, ಶ್ಲೋಕ ೩೫

ಶ್ಲೋ ॥ ಸಸೂತ್ರಂಸಪಿಧಾನಂಚ ವಸ್ತ್ರಯುಗ್ಮೇನವೇಷ್ಟಿತಂ ।
ತತ್ಪೂರ್ವಂಹೇಮರತ್ನೈಶ್ಚವಾಸಿತಂ ಮೈಹಿರಣ್ಮಯಂ ॥
ಕಲಶಾನ್ವಿನ್ಯಸೇತ್ಪಂಚ ಪಂಚಭಿರ್ಬ್ರಾಹ್ಮಣೈಸ್ತತಃ ।
ಹೋಮಂಚಚರುಣಾಕುರ್ಯಾದ್ಯಥಾವಿಭವವಿಸ್ತರಂ ॥

ವ್ಯಾಸಕೃತ ಶಿವಪುರಾಣದಲ್ಲಿ ಪ್ರಮಾಣ

ವಾಯುವೀಸಂಹಿತಾ ಪೂರ್ವಭಾಗ ೪೫ನೇ ಶ್ಲೋಕ, ೧೫ನೆ

ಶ್ಲೋ ॥ ಸ್ಥಾಪಯೇತ್ಪಂಚಕಲಶಾ ದಿಕ್ಷುಮಧ್ಯೇಚದೇಶಿಕಃ ।
ತೇಷುಬ್ರಹ್ಮಾಣಿಮೂಲಾನ್ಯೈರ್ಬಿಂದುನಾದಸಮನ್ವಿತೈಃ ॥

ಆಂದರೆ, ದೀಕ್ಷಾಸಮಯದಲ್ಲಿ ಆಚಾರ್ಯನು ವಿಧ್ಯುಕ್ತವಾಗಿ ಪಂಚ
ಕಲಶಗಳನ್ನು ಸ್ಥಾಪಿಸಬೇಕೆಂಬುವದಾಗಿಯೂ, ಮತ್ತು ಪಂಚಬ್ರಹ್ಮ ಮಂತ್ರ
ಗಳಿಂದ ಆಯಾಯ ಕಲಶಗಳನ್ನು ಪೂಜಿಸಬೇಕೆಂಬುವುದಾಗಿಯೂ ಹೇಳಿರುತ್ತ

ಫೈ। ನಂ೨ರು ೪೬

ಶಿವಮೊಗ್ಗಾ ಡಿಸ್ತ್ರಿಕ್ಟ್ ಮೂ। ಸಾಹೇಬರವರ ಜನಾಬಿಗೆ.

ಸ್ವರ್ಗೀಯನೇಯ್ಸವಿ ಪಿಬ್ರವರಿ ತಾರೀಖು ೮ನೇ ರಾತ್ರಿ ೯ ಘಂಟೆ ವ್ಯಾಳ್ಯದಲ್ಲಿ ಹೊನ್ನಾಳಿ ತಾಲ್ಲೂಕು ೪ಸಬಾದಲ್ಲಿರ್ವ ಶೃಂಗೇರಿಮಠದ ಸುಬ್ಬಾನೀಕ್ಷೆಲ ವಗೈರೇರು ಬರಕೊಂಡ ಅರ್ಜಿಯೇನಂದ್ರೆ ಬಾಳೆಹಳ್ಳಿಮಠದ ಅಯ್ಯನು ಈದಿವಸ ರಾತ್ರೆ ೮ ಘಂಟೆವ್ಯಾಳ್ಯ ಪ್ಯಾಟೆಯಲ್ಲು ಅಡ್ಡಪಾಲಖಿ ಪೂಚಕಲಶ ಸ್ವೀತಛತ್ರೆ ಮರತೋರಣ ವಗೈರೆ ಬಿರುದುಗಳಿನಿಸಿ ಹೋಗುವ ಸಮಯದಲ್ಲು ಸರಕಾರಿ ಆಫೀಸರು ಖಿಲ್ಲೆದಾರ್ ವಗೈರೆ ಮೆಜಸ್ಟಿಟು ಸಮಕ್ಷಮನಾವುಗಳು ರಾತ್ರೆ ಅನ್ಯಾಳ್ಯದ ಸಬಾಬು ಮೂಜವಾನಿಸಿ ಪಿರ್ಯಾದುಕೊಟ್ಟದ್ದಕ್ಕೆ ಕ್ಕಿಲ್ಲೆದಾರ್ರು ಬರಹಾ ಮೂಲ್ಕ ಪಿರ್ಯಾದುಕೊಟ್ಟರೆ ತನಿಖೆಯಿಂದ ಯಿತ್ಯರ್ಥ ಮಾಡೆನೆಂದು ೫ೇಳಿದ್ದಕ್ಕೆ ಆತಕ್ಷಣವೆ ಪ್ಯಾಟೆನುರಾರೆ ನಿಂಬಾಜಿ ಅಂಗಡಿಯಲ್ಲಿ ಕಾಗದ ತೆಗೆದುಕೊಂಡು ಆಕೂಡ್ಲೆ ಅರ್ಜಿಒರೆದು ಕಿಲ್ಲೆದಾರಗೆ ಕೊಡುವಲ್ಲಿ ರಾತ್ರಿ ನ್ಯಾಳ್ಯ ಅರ್ಜಿಹಿಡಿಯುವದಿಲ್ಲವೆಂತ ನಾವಸು ಮಾಡಿಯಿರುತ್ತಾರೆ ಆಪ್ರಕಾರ ಯಲ್ಲಾಸರಕಾರಿ ಆಫೀಸಿನವರು ಗುಂಪುಸೇರಿ ನಂಮ ಪಿರ್ಯಾದಿಕೇಳುವದಿಲ್ಲ ಕ್ಯಾವಂದ್ರು ಐಯಿಂದ ಗೈರುಮಾಮೂಲಾಗಿ ಬಿರುದುಗಳೆನಿಸಿಒಂದ ಸದ್ರಿ ಐಯ್ಯನವರಿಗೆ ಆತಕ್ಷ ಹ್ಯುಂಕೊಟ್ಟು ಸರಕಾರ ಕ್ರಮಪ್ರಕಾರ ತನಿಖೆಯಿಂದ ನಿತ್ಯರ್ಥ ಆಗಬೇಕು ಕ್ಯಾವಂದರ ಪರಂಬರಿಕೆಗೋ ಸ್ಕರ ಕಿಲ್ಲೆದಾರಗೆ ಬರಕೊಂಡ ಅರ್ಜಿಮಲಪೂಪುಮಾಡಿದ್ದೇವೆ ಪರಂಬರಿಕೆಯಿಂದ ಅಪ್ಪಣೆಯಾಗಬೇಕೆಂದು ಬರಕೊಂಡ ಅರ್ಜಿಸುಬ್ಬಂಣದೀಕ್ಷಿತ ಕಳ್ಳಾಪುರಸಂಣ ಯಂಕಂಣಾಚಾರ ವಗೈರೆ ರುಜು.

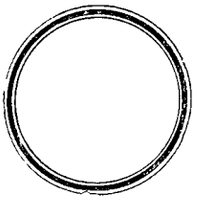
ಅದಾಲತ್ತು ನಂಬ್ರು ೪೫

ಅರ್ಜಿದಾರಗೆ ಹ್ಯುಂ

ಯಿಕೋರ್ಟು ಪೈಸಲ್ಮೇಲೆ ಪ್ರತಿವಾದಿ ಕೂಡ್ಲಿನುಶಡನಾಗಶಾಸ್ತ್ರಿ ಸಕೀಲುಶ್ಯಾಮಂಣ ಸೂಪ್ಪೆಟೆಂಡ್ಯಾಂಟು ಕಸ್ತೇರಿಗೆ ಆಪೀಲುಮಾಡಿಕೊಂಡದ್ದಕ್ಕೆ ಆಪೀಲು ತಳ್ಳಿಹಾಕಿರುವದಾಗಿ ಆಕೋರ್ಟಿ ನಿಂದುಮಾದ್ದಿವೆ ರಹದಾಸ್ತಿಲ್ಲಿರುವಕಾರಣ ಸದರಿಪೈಸಲ್ ಸ್ವಕಾರ ರಾಣಿಸಾಹೇಬರವರ ಪಬ್ಳಿಕರೋಡಿ ನಲ್ಲಿ ಅವರು ಸಂಚರಿಸುವ ವಿಷಯದಲ್ಲಿ ನಿಮ್ಮ ತಕರಾರು ಬಿಲ್ಲಖುಲ್ಲು ಮುಂಜೂರು ಆಗಲಾರದು ಬ. ತಾರೀಖು ೨೨ನೇ ಪಿಬ್ರವರೀ ಸ್ವರ್ಗೀಯನೇ ಯಿಸವಿ ನೊಕ್ಕಾಂಶಿವಮೊಗ್ಗಾ ನಿಂಮ ಅರ್ಜಿಮಲಪೂಪ್ಪು ನಾವಸು ಮಾಡಿಯಿದ್ದೇವೆ.

ಇಂಗ್ಲೀಷು ಸೈನಿಧೆ.

ಇಲ್ಲಿ ಮೊಹರು ಇದೆ. ನಂ. 1109.



ಶಿಕಾರಿಪುರದ ಕ್ರಿಮಿನಲ್ ಕೋರ್ಟಿನಿಂದ

ಬಾಳೇಹಳ್ಳಿ ಸಿಂಹಾಸನದ ಅಯ್ಯನವರಕಡೆ ಮೊಕ್ತ್ಯಾರ ಪುಟ್ಟವೀರಪ್ಪಗೆ ಇದರಿಂದ ತಿಳಿಯಪಡಿಸುವದೇನಂದ್ರೆ

ನಿಮ್ಮ ಅಯ್ಯನವರು ಆಡ್ಡಪಾಲಕಿ ವಗೈರೆ ಬಿರುದುಗಳ ಸೆಮೇತ ಈ ಶಿಕಾರಿಪುರ ಕಸಬಾ ಹುಚ್ಚರಾಯಿ ದೇವಸ್ಥಾನದಯಿದ್ರಿಗೂ ಬ್ರಾಹ್ಮಣರ ಶ್ರೇಣಿಯಲ್ಲಿಯೂ ಸಹ ಬರಕೂಡದೆಂತ ವಗೈರೆ ಈ ಕಸಬಾ ಬ್ರಾಹ್ಮಣರು ಫಿರ್ಯಾದಿಕೊಟ್ಟ ಸಂಗತಿಯಲ್ಲಿ ಇದುವರಿಗೆ ನಡೆದ ಗ್ರಂಥವೆಲ್ಲಾ ಶಿವಮೊಗ್ಗಾ ಡಿಸ್ಟ್ರಿಕ್ಟು ಡೆಪ್ಟಿ ಸೂಪ್ರಂಡೆಂಟು ಸಾಹೇ ಬರವರ ಜಾಹಿರಾತಿಗೆ ಬಂದು ಅವರಿಂದ ಈಬಗ್ಗೆನೆ. ಸಾದ್ರಾನೆಯಿರುವ ನಂ. 1634-1712 ಈ ಹುಕುಂಗಳ ಪ್ರಕಾರ ಬ್ರಾಹ್ಮಣರ ಮತಕ್ಕೆ ವಿರೋಧವಾದ ಹೊಗಳಿಕೆ, ವ್ಯಾಸನತೋಳು ಇವುಗಳು ಇಲ್ಲದೆ ಆ ಕೋರ್ಟಿನಲ್ಲಿ ಆದ್ದೆಂಬ ಸೇ 1864 ನೆ ಇಸವಿ ನಂಬ್ರು 5ನೆ ಅರಜಿನಾಲ ಪೈಸಲಿಗೆ ಅನುಸರಿಸಿ ಹರ ಮೆಜಿಷ್ಟಿಸರ್ರಾನು ಸಾಹೇಬ ಬಹದ್ದೂರ್ರವರ ಸರ್ಕಾರಿ ಪಬ್ಲಿಕ್ ರೋಡಿನಲ್ಲಿ ಹೋಗಬಹುದಾಗಿರುವ ಸಂಗತಿ ತಿಳಿಯಪಡಿಸಿದೆ.

ತಾರೀಖು 23ನೆ ಆಗಷ್ಟು 1865ನೆ ಇಸವಿ.

ಶಿಕಾರಿಪುರ.

ಕೃಷ್ಣಪ್ಪ

ಯಂದು ಇಲ್ಲಿ ಮರಾತೆಯಿಂದ ಸೈ೯ಯಿದೆ.

ಕೊಡಗು ಡಿಸ್ಟ್ರಿಕ್ಟ್ ಮೆ॥ ಸಾಹೇಬರವರು, ಮೈಸೂರುಇಲಾಖ ಕಡೂರು ಡಿಸ್ಟ್ರಿಕ್ಟ್ ಕೊಪ್ಪ ತಾಲ್ಲೂಕು
ಬಾಳೆಹೊನ್ನೂರು ಸಿಂಹಾಸನ ಮಠದ ವಾರಪತ್ರಿಗಾರ ಮುರಿಗೆಪ್ಪನವರು—

ತಮ್ಮ ಸಿಂಹಾಸನದ ಶ್ರೀ ಸ್ವಾಮಿಗಳವರು ಈ ಕೊಡಗು ದೇಶದಲ್ಲಿ ಸಂಚರಿಸುವಾಗ ಸಂಗಡಇರುವ ಪೆಹನೆ ಒಂದು, ಪಾಲಕಿ ವಂದು, ಆನೆ ವಂದು, ವಂಟಿ ಎರಡು, ಕುದರೆ ಎಂಟು, ಪೆಟ್ಟಿಗೆಒಂಡಿ ಎರಡು, ಕುದುರೆ ಒಂಡಿ ಎರಡು, ಜಕ್ಕಡಾ ಬಂಡಿ ಹದಿನೈದು ಶಿವಾಯಿ, asalsal ಪ್ಯಾಟೆ ಮನೆ ಗ್ರಾಮಾಂತರಗಳಲ್ಲಿ ಅಡ್ಡಪಾಲಕಿವಂದು, ಬಿಳಿಛತ್ರಿ ವಂದು, ಹಸರುಛತ್ರಿ ಎರಡು, ಮುಂತಾದ್ದು ಸವ್ಮೇತವಾಗಿ ಸಂಚರಿಸುವದಕ್ಕೆ ಹರ್ಕತ್ತಾಗದ ರೀತಿ ರಹದಾರಿ ಕೊಡಿಸಿಕೊಡಬೇಕಾಗಿ ಈ ನಮ್ಮ ಕೋರ್ಟಿನಲ್ಲಿ ಬರೆದುಕೊಂಡ ಅರ್ಜಿಮೇಲಾದ

ಯಿಂಡಾರ್ಸುಹುಕ್ಕಂ.

ಅರ್ಜಿದಾರ್ರ ಅರ್ಜಿಲಿ ನಮೂದು ಇರುವ ಪ್ರಕಾರ ಮಾಮೂಲು ರಿವಾಜು ಅನುಸರಿಸಿ ಭಾಜ ಭಜಂತ್ರಿ ಯೊಡ್ನೆ ಈ ಕೊಡಗು ದೇಶದಲ್ಲಿ ಸಂಚರಿಸುವಾಗ ಏನೊಂದು ಪುಂಡು ಪುಕಾರು ಆಗದಂತೆ ಪೋಲೀಸು ಒಂದೋಬಸ್ತು ಇಡಬೇಕಾಗಿ ಇಲಾಖ ಸೂಪ್ರೆಂಟ್ರಿಗೆ ಹುಕ್ಕಂ ಕೊಟ್ಟೀದೆ. ಬ. ತಾ॥ 29-1-95ನೆ

ಇಲ್ಲಿ ಇಂಗ್ಲೀಷಿನಲ್ಲಿ ಸೈನುಇದೆ.

District Magistrate.

Mys 299

D 28-8-30

DEWAN'S OFFICE
170
- 6. AUG. 1930

To

AMIN-UL-MULK

SIR MIRZA MUHAMMAD ISMAIL, KT. B.A., C.I.E., O.B.E.

DEWAN SAHEB OF MYSORE

BANGALORE.

Sir,

I am commanded by His Holiness SRI JAGADGURU SIVANANDA RAJENDRA SIVACHARYA MAHASWAMIGALU of Sri Veerasimhasana Mutt of Balehonnur, usually known as the Renuka Peeta, to take the present opportunity to tender grateful thanks to His Highness the Maharaja of Mysore for certain Royal and special honours graciously conferred on His Holiness in G. O. No. 1521-Muz. 249-25-2 dated 19-5-1925. As His Holiness is shortly to visit Bangalore where it is under contemplation to establish a Central Anglo-Sanskrit College to promote a liberal and comparative study of Philosophy & Religion on modern lines, I am directed to approach you with the following representation:-

2. In the year 1925, His Holiness applied for a Rahadari to display in Formal and Ceremonial Processions, 10 Royal and 15 Special Honours, but His Highness' Government were pleased to grant only 7 Royal and 13 Special Honours in the Government Order above referred to, the reason assigned for not granting all the honours claimed being that the documents produced then made no mention of the Insignias claimed by the Swamigalu. But in this connection, I beg to state that this Mutt being one of the five Veerasaiva Panchacharya Mutts in India, has, from time immemorial, been using and displaying all the Insignias claimed.

3. The Pancha Kalasa was not granted on the ground that it has nothing to do with the Five Acharyas. On the other hand, the fact is that, according to the tenets of our Religion, the Pancha Kalasa is an inseparable symbol representing the Five Great Acharyas of the Panchacharya Simhasanas, vix, Balehonnur in Mysore State, Ujjayini in Bellary District, Sree Saila in Kurnool District, Benares, and Himavat Kedara in Gharwal District, U.P. Himalaya. "Pancha Kalasa" represents the Five Acharyas, the Founders of the Religion and Progenitors of the above supreme institutions indicated by the celebrated names of Sadyojata, Vamadeva, Aghora, Tatpursha and Ishanya, and on this subject, I would invite reference to the following texts which contain a full and detailed description of the "Pancha Kalasa" and "the Pancha Acharyas:" (Copies of these are annexed for ready reference.)

(i) Suprabhoda Agama-Pasupatha Tantra (Page 2, 3.)

(ii) Vyasakrutha Linga Purana (Uttara Kanda, Adhyaya 21, Sloka 35.)

(iii) Veerasaiva Sadachara Sangraha-Page 100, Slokas 11, 14 and 15.

(iv) Vyasakrutha Siva Purana Vayavi Sanhithe Page 459, Sloka 15.

The Pancha Kalasa possesses a religious significance and, at all the various solemn occasions of the Veerasaivas, whether birth, Initiation (Deeksha), marriage or funerals, five Vases (Kalasa) of water are solemnly placed in the names of the Five Acharyas and their blessings invoked before other ceremonies are proceeded with. This is a practice universally observed by all Veerasaivas and, in support of this statement, kind reference is invited to the unimpeachable testimony of the late Mr. C. P. Brown, the famous Telugu Scholar of the Madras Civil Service, who has recorded his observations on this point in the classical "Essay on the Creed, Customs and Literature of the Jangams (Veerasaivas)." He wrote this essay about 94 years ago (1836) after studying many Sanskrit works and observing the customs prevalent among the Veerasaivas. (Vide Madras Journal of Literature and Science, Vol. XI, p. 13)

In fact, no ceremony is considered either auspicious or complete without the Pancha Kalasa, and His Holiness, who occupies the seat of the first of the Five Great Acharyas, cannot afford to dispense with so essential and indispensable a symbol of the Sacred-Order to which he belongs without lowering its prestige and dignity in the eyes of the Veerasaiva Public. It will thus be seen that the Pancha Kalasa cannot be treated as a separate Insignia requiring to be specifically mentioned in a Rahadari. I am, therefore to request you to kindly consider the question in the light of the explanations above mentioned with respect to this honour which is significant of the essentially religious rather than the merely temporal aspect of the Mutt, and be good enough to restore it to the Swamigalu.

4. As regards the use of the "Adda Pallakki", it is stated in the Government Order of 1926 that it is an exclusive prerogative of the Sri Sringeri Mutt. I may be permitted to state in this connection that such a theory has been rejected as being untenable by the Judges of the Bombay High Court, and their decision has been upheld by the Privy Council. (Vide I. L. R. 2, Bombay. 473, and 3, Moore's Indian Appeals, 198.)

In 1903, the right of the Sri Hubli Swamy of the Moorusavira Mutt to go in Cross-Palanquin was recognised and declared by the District Magistrate of Dharwar, disallowing the objection of the Sri Sringeri Swamy that it was his exclusive privilege, and this decision was confirmed in Appeal by H. E. the Governor of Bombay. Similarly the right of the Sri Gadag Swamy to use the Cross-Palanquin has been recognised by the British Government in the Madras Presidency. Moreover, the rights of the Sri Swamys of the Jangamvadi Mutt at Benares and the Kedar Mutt in the Himalayas have been recognised and licenses issued throughout the British India by H E. the Viceroy, I may be allowed to state that this Mutt was enjoying this privilege from time immemorial, and the Procession of the late Swamigalu in Cross Palanquin did take place on a grand scale in some of the important centres of the State, viz., Chickmagalur, Shikaripur and Coorg originally included in Mysore Administration in the years 1859, 1865 and 1895 respectively. (A copy of each of the Rahadaris is herewith submitted for your kind perusal and consideration. Further I venture to request you to take into consideration the spirit of the modern age which stands for equal opportunities and equal privilege for all, and to be so good as to recommend the restoration of the privilege of using the cross palanquin.

5 In the Mutt's application, which led to the issue of the Government Order of 1926, a request was made for the use of Simha Lalatada Pallakki, but in the Government Order under reference, only an Ordinary Palakki is allowed. As Simha Lalata is a necessary part and ornamental adjunct of a Pallakki, it would not be appropriate for the Head of the Religious Mutt who sits on a "Simhasana" to use the Palakki

without it. I am therefore to request that the Pallakki may be allowed to be used with its necessary ornamental adjunct, the Simha Lalata.

6. According to the custom of this Mutt, the Ambari on Elephant has been maintained from time immemorial, and it is an established fact that, when His Highness the late Chamaraja Wodeyar Bahadur was touring in Kadur District in the month of October 1879, the Amildar of Chickmagalur Taluk, in his letter No. 1710 dated 26th October 1879, had forwarded the letter from the Deputy Commissioner, Kadur District, dated 12th October 1879 requesting His Holiness of Bale Honnur Simhasana Mutt to arrange to meet His late Highness with all the Birudus and Honours, and it is very well recognised that on this memorable occasion, His late Highness was invited and taken on this Ambari on Elephant. The Ambari has all along been in the possession of the Mutt for use on special occasions. It would be nothing new, but only the continuance of an existing honour of the Mutt. I am, therefore, to request that it may kindly be allowed.

7. I may also bring to your kind notice that it is learnt from the old records of the Mutt that Mr. Madiah, the late Executive Councillor, while visiting the various Mutts to examine the honours and Rahadaris of the Mutts concerned, has clearly recorded in his Inspection Report that the above honours were continuously and uninterruptedly enjoyed by this Mutt Some of the documents relating to the essential Birudus concerned together with Rahadaris issued from time to time were produced as Exhibits in case No. 5 of 1864 in the court of the District Superintendent, Shimoga, Nagar Division.

8 The Mutt is placed on a par with the Sri Uttaradi Mutt in Government Order of 1926 as regards the use of certain Birudus or privileges in view of its antiquity and importance. It has to be observed that it is held in the same high veneration by the Veerasaivas of India in respect of Acharas and Vyavaharas or the dispensation of the ritual ceremonies and rites of the Veerasaiva Community throughout India as the Sri Sringeri Mutt is held by the Smartha Brahmin Community. The Founder of the Mutt was the famous SRI RENUKACHARYA (REVANA SIDDHA) who commanded the admiration and respect of the SRI AUDI SANKARACHARYA of the Sri Sringeri Mutt. In proof of this statement, I beg to invite your kind attention to the following reference;-

(A). No less a personage than the late Rev. F. Kittel states, in his well known Essay on Kanarese Literature, that Renukacharya is the first of the five Acharyas who are considered to be the Founders of Linga Worship, and that his throne is at Balehalli (Bale Honnur). He also mentions that the thrones of the remaining four Acharyas are at Ujjayini, Sri Saila, Benares and Kedar in the Himalayas. (Vide introduction of Nagavarma's Prosody, p. LXVIII 1874)

(B) The Lingayet Poet, Shadakshari (1657 A. D.) in his "Rajasekhara Vilasa", which has the unique reputation of being the greatest work in Kannada Literature in point of literary merit, has described the brilliant exploits of Renuka Acharya (Stanzas 53 68 in Chapter I) and has also mentioned that Renuka Acharya gave religious instruction to Agasthya Rishi and went to Conjeevaram and performed some miracles there. This portion has been translated into English by Rev. F. Kittel at p. LXIX of his Introduction.

The following show the spirit of toleration, good feeling and mutual regard that existed between Sri Renuka Acharya & Sri Audi Shankara Acharya.

(C). "Guru Vamsha Kavya", a Sanskrit work containing the history of the various Swamys who adorned the seat at Sringeri which is edited by the Palace Vidwan Mr. Kunigal Rama Sastrygalu, Starzas 33 and 34, at p. 109.

(D). "Siva Tatva Ratnakara" (Sanskrit) recently published by Messrs B. Rama Rao, M.A., LL.B., Senior Government Translator, Madras, and Vidwan P. Sundara Sastriayar, Librarion of the Madras Government Oriental Library, Slokas 9, 10 and 23 in the 4th Kallola of the 12th Tharanga

(E). English Introduction to the "Sivatatva Ratnakara" by Mr Rao Bahadur H. Krishna Sastrigalu B A, Archeological Department of the Govt. of India

9. These appreciative references are made only with a view to show that Sir Renuka Acharya was a holy Sage of extra-ordinary sanctity, that his throne at Balehonnur is really of great antiquity, and that his successor, viz, the present Swamy, who is also a Sanskrit scholar of some reputation, deserves to be given a rank quite in conformity with the antiquity, sanctity and the unique tradition associated with the seat to which he was so kindly elevated by the benign Government in 1925, and also by reason of the high veneration in which this historic seat is always held not only by the entire Veerasaiva community but also by other classes of Hindus throughout India.

I am, therefore, to request you to be so good as to recommend to the Government for the First-Day's Bhiksha of the First Class with its necessary incidents, viz., a Salute of Guns, a befitting reception, and an escort of Ressala of Silledars including Cavalry, Infantry and a Band of 29 strong, etc, during His Holiness' visit to Bangalore and Mysore Cities, together with the following additional Insignias:—

(i) **Adda Palakki**
(ii) **Pancha Kalasa**
(iii) **Simha Lalata**
(iv) **Ambari on Elephant**

I most respectfully beg to request that the gracious orders of His Highness the Maharaja may be kindly obtained at an early date on all the matters above referred to for which act of kindness the Balehonnur Simhasana Mutt as well as the community at large will be ever grateful to you.

I beg to remain,
Sir,
Your Most Obedient Servant,

Hon. Raghavendriah

Agent,
Sri Jagadguru Veera Simhasana Mutt
(Renuka Peeta) of Balehonnur.
(Kadur Dist.)

Bangalore,
Dated, 22—8—1930.

ನಂಬರು 229

ಚಿಕ್ಕಮಗಳೂರು ತಾಲ್ಲೂಕು ಅಮಲ್ದಾರಲ್ಲಿ

ಕ್ಸಬಾ ಚಿಕ್ಕಮಗಳೂರು ಹಿರಿಯಣ್ಣೈಯ್ಯ ವಗ್ಗೈರೆ ಬ್ರಾಹ್ಮಣರು ಬಾಳೆಹಳ್ಳಿ ಸಿಂಹಾಸನದ ಆೈಯ್ಯನವರು ಗೈರ್ ಮಾಮೂಲಾಗಿ ಅಡ್ಡಪಾಲಕಿ ಹತ್ತಿಕೊಂಡು ಬಂದಿದ್ದಾರೆಂತ ವಗ್ಗೈರೆ ಪಿರ್ಯಾದು ಮಾಡಿದ ಬಾಬಿನಲ್ಲಿ ಪೈಸಲ್ ನಂಬರು 6ನೇ ಯಿಂಡಾರಸ್ ಹುಕುಂ ತಲ್ಪಿ ಯಿಾಬಗ್ಯೆ ತನಿಪೆ ಯಿಂದ ಜೈಲಿನಲ್ಲಿ ಯಿತ್ತಳ್ಸಿ ಮಾಡಿ ಮುಡಿ ಯಿರುವಾಗ್ಯೆ ನೀವು ಮಾಡಿದ ಯಿತ್ತಲ್ಸೆ ಪರಾಮರ್ಸಿದ್ದಾಯಿತು ಮುದ್ದೈಯರು ಅಡ್ಡಪಾಲಕಿ ಮುದ್ದೈಯ್ಯಾಲೇರಿಗೆ ಯಿಲ್ಲವೆಂತಲೂ ಮುದ್ದೈಯಾಲೇರು ತಮಗೆ ಉಂಟೆಂತಲೂ ಯಿಾಮೇರಿಗೆ ಉಭಯತರಪಿನವರು ಷಾಯಿದಿ ಖಾಯಿಷ್ ಮಾಡಿದ್ದಕ್ಕೆ ಆಯಾಯ ತರಪಿನವರು ಅವರ ಅವರ ಪರವಾಗಿಯೆ ಬರೆಸಿದ್ದಾರೆ. ಆದರೆ ಯಿಾಮೇರಿಗೆ ಯಿಾ ಮುದ್ದೈಯ್ಯಾಲೇರು ಬರಬಾರದೆಂಬುವದಕ್ಕೆ ಆಂಥಾ ನಿಬಂಧನೆಯಾದ ಸನದು ಮುಂತಾದ್ದೇನು ಹಾಜರು ಮಾಡಿಲ್ಲ.

ಮುದ್ದೈಯ್ಯರು ಹಾಜರು ಮಾಡಿದ ಸ್ಟೋಕ್ ಸಾಹೇಬರವರ ದಿವಸದಲ್ಲಿ ಶ್ರೀಂಗೇರಿ ಮಠಕ್ಕೆ ಕೊಟ್ಟದ್ದೆಂಬ ರಹದಾರಿಯಲ್ಲಿ ಈ ಮಠದ ಹೆಸರೇನು ನಮೂದಾಗಿಲ್ಲ ಯಿದರಿಂದೆಲ್ಲಾ ನೋಡಿದರೆ ಆಮದು ರಪ್ತು ಆಗುವ ಸರ್ಕಾರಿ ರಸ್ತೆಯಲ್ಲಿ ಅಡ್ಡ ಪಾಲಕಿಯಿಂದ ಬಾಳೆಹಳ್ಳಿ ಸಿಂಹಾಸನದವರು ಹೋಗುವದು ಮನ್ನಾಮಾಡಿ ಈ ಬಾಬಿನಲ್ಲಿ ಹುಕ್ಕುಂ ಕೊಡಲಿಕ್ಕೆ ಸಬೂಬು ಇರುವದಿಲ್ಲ.

ಈ ಅಡ್ಡಪಾಲಕಿ ಮರ್ಯಾದೆ ತಮಗೆ ಸರಿಯೆಂತ ತಿಳಿಯವರಾಗಿ ಇದ್ದರೆ ಆದಾಲತ್ತಿನಲ್ಲಿ ವ್ಯವಹರಿಸಿಕೊಳ್ಳುವಂತೆ ಮುದ್ದೈಯ್ಯರಿಗೆ ತಿಳಿಸಿಬಿಡುವದು.

ಬತಾರೀಖು 22ನೆ ಡಿಶಂಬರು 1859ನೆ ಯ್ಸುವಿ ಮೊಕ್ಕಾಂ ಚಿಕ್ಕಮಗಳೂರು.

ಈಬಳಿ ಸೈನು ಯಿರುತ್ತೆ
ಮೊಹರು ಯಿರುತ್ತೆ.

ಸೈ! ನಂಬರು ೪೬

ಶಿವಮೊಗ್ಗಾ ಡಿಸ್ಟ್ರಿಕ್ಟ್ ಮುನ್ಸಿಪ್ ಕೋರ್ಟ್ ಜಡ್ಜ್ ಸಾಹೇಬರವರ ಜನಾಬಿಗೆ.

ಸರ್ ೧೮೭೫ನೇಯ್ಸವಿ ಪಿಬ್ರವರಿ ತಾರೀಖು ಎನೇ ರಾತ್ರಿ ೯ ಘಂಟೆ ವ್ಯಾಳ್ಯದಲ್ಲಿ ಹೊನ್ನಾಳಿ ತಾಲ್ಲೂಕು ಕನಬಾದಲ್ಲಿರ್ವ ಶೃಂಗೇರಿಮಠದ ಸುಬ್ಬಾದೀಕ್ಷಿತ ವಗೈರೇರು ಬರಕೊಂಡ ಅರ್ಜಿಯೇನಂದ್ರೆ ಬಾಳೆಹಳ್ಳಿಮರದ ಅಯ್ಯನು ಈದಿವಸ ರಾತ್ರೆ ೮ ಘಂಟೆವ್ಯಾಳ್ಯ ಪ್ಯಾಟೆಯಲ್ಲು ಅಡ್ಡಪಾಲಖಿ ಪೂಜಕಲಶ ಸ್ಥೇಕಛತ್ರೆ ಮುಕರತೋರಣ ವಗೈರೆ ಬಿರುದುಗಳನಿಸಿ ಹೋಗುವ ಸಮಯದಲ್ಲು ಸರಕಾರಿ ಆಫೀಸರು ಜೆಲ್ಲೆದಾರ್ ವಗೈರೆ ನೆ-ಜಸ್ಟಿಟು ಸಮಕ್ಷಮನಾವುಗಳು ರಾತ್ರೆ ಅನ್ಯಾಳ್ಯದ ಸಬಾಬು ಮೂಜವಾನಿಸಿ ಪಿರ್ಯಾದುಕೊಟ್ಟದ್ದಕ್ಕೆ ಕೈಲ್ಲೆದಾರ್ರು ಬರಹಾ ಮೂಲ್ಕ ಪಿರ್ಯಾದುಕೂಟ್ಟರೆ ತನಿಖೆಯಿಂದ ಯಿತ್ಯರ್ಥ ಮಾಡೆನೆಂದು ನೇಳಿದ್ದಕ್ಕೆ ಅತಕ್ಷಣವೆ ಪ್ಯಾಟೆಮರಾರ ನಿಂಬಾಜಿ ಅಂಗಡಿಯಲ್ಲಿ ಕಾಗದ ತೆಗೆದುಕೊಂಡು ಅರ್ಜಿಬರೆದು ಕೆಲ್ಲೆದಾರಗೆ ಕೊಡುವಲ್ಲಿ ರಾತ್ರಿ ನ್ಯಾಳ್ಯ ಅರ್ಜಿಹಿಡಿಯುವದಿಲ್ಲನೆಂತ ವಾಪಸು ಮಾಡಿಯಿರುತ್ತಾರೆ ಅಪ್ರಕಾರ ಯಲ್ಲಾಸರಕಾರಿ ಆಫೀಸಿನವರು ಗುಂಪುಸೇರಿ ನಂಮ ಪಿರ್ಯಾದಿಕೇಳುವ ದಿಲ್ಲಿ ಕ್ಯಾವಂದ್ರು ಐಯಿಂದ ಗೈರುವಾಮೂಲಾಗಿ ಬಿರುದುಗಳನಿಸಿಒಂದ ಸದ್ರಿ ಐಯ್ಯನವರಿಗೆ ಅತಕ್ಷ ಹ್ಯುಂಕೊಟ್ಟು ಸರಕಾರ ಕ್ರಮಪ್ರಕಾರ ತನಿಖೆಯಿಂದ ವಿತ್ಯರ್ಥ ಆಗಬೇಕು ಕ್ಯಾವಂದರ ಪದಂಬರಿಕೆಗೋ ಸ್ಕರ ಕೆಲ್ಲೆದಾರಗೆ ಬರಕೊಂಡ ಅರ್ಜಿಮಲಪೂಪುಮಾಡಬ್ಯೇವೆ ಪದಂಬರಿಕಯಿಂದ ಅಪ್ಪಣೆಯಾಗಬೇಕೆಂದು ಬರಕೊಂಡ ಅರ್ಜಿಸುಬ್ಬಣದೀಕ್ಷಿತ ಕಳ್ಳಾವುರಸಂಣ ಯಂಕಂಣಾಚಾರ ವಗೈರೆ ರುಜು.

ಆದಾಲತ್ತು ನಂಬ್ರು ೪೫೫

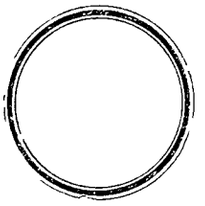
ಅರ್ಜಿದಾರಗೆ ಹುಕುಂ

ಯಿಂಕೋರ್ಟು ಪೈಸರ್ವೇಲೆ ಪ್ರತಿವಾದಿ ಕೂಡ್ಲಿನುರಪನಾಗಶಾಸ್ತ್ರಿ ಪರೀಲು ಶ್ಯಾಮಣ ನೂಪೈಟೆಂಡ್ಯಾಂಟು ಕಚ್ಚೇರಿಗೆ ಅಪೀಲುಮಾಡಿಕೊಂದದ್ದಕ್ಕೆ ಅಪೀಲು ತಳ್ಳಿಹಾಕಿರುವದಾಗಿ ಅಕೋರ್ಟ್ ನಿಂದುಯಿದ್ದಿವೆ ರಹದಾರಿತಲ್ಪಿರುವಕಾರಣ ಸದರಿಪೈಸರ್ ನ್ಯಕಾರ ರಾಣಿಸಾಹೇಬರವರ ಪಬ್ಲಿಕರೋಡಿ ನಲ್ಲಿ ಅವರು ಸಂಚರಿಸುವ ವಿಷಯದಲ್ಲಿ ನಿಮ್ಮ ತಕರಾರು ಬಿಲ್ಲಖುಲ್ಲು ಮುಂಜೂರು ಆಗುತಾರದು ಬ. ತಾ ರೀಖು ೭೭ನೇ ಪಿಬ್ರವರೀ ಸರ್ ೧೮೭೫ನೇ ಯಿಸವಿ ನೊಕ್ಕಾಂಶಿವಮೊಗ್ಗಾ ನಿಮ್ಮ ಅರ್ಜನುಲಪೂಪುಮಾ ಪಸು ಮಾಡಿಯಿದ್ದೇವೆ.

ಶಿಂಪ್ಲೀಸು ಸೈನಿಫೆ.

ಇಲ್ಲಿ ಮೊಹರು ಇದೆ.

ನಂ. 1109.



ಶಿಕಾರಿಪುರದ ಕ್ರಿಮಿನಲ್ ಕೋರ್ಟ್‌ನಿಂದ

ಬಾಳೇಹಳ್ಳಿ ಸಿಂಹಾಸನದ ಅಯ್ಯನವರಕಡೆ ಮೊಕ್ತ್ಯಾರ ವುಟ್ಟವೀರಪ್ಪಗೆ ಇದರಿಂದ ತಿಳಿಯಪಡಿಸುವದೇನಂದ್ರೆ

ನಿಮ್ಮ ಅಯ್ಯನವರು ಆಡ್ಡಪಾಲಕಿ ವಗೈರೆ ಬಿರುದುಗಳ ಸೆಮೇತ ಈ ಶಿಕಾರಿಪುರ ಕಸಬಾ ಹುಚ್ಚರಾಯಿ ದೇವಸ್ಥಾನದಯಿದ್ರಿಗೂ ಬ್ರಾಹ್ಮಣರ ಶ್ರೇಣಿಯಲ್ಲಿಯೂ ಸಹ ಬರಕೂಡದೆಂತ ವಗೈರೆ ಈ ಕಸಬಾ ಬ್ರಾಹ್ಮಣರು ಫಿರ್ಯಾದಿಕೊಟ್ಟ ಸಂಗತಿಯಲ್ಲಿ ಇದುವರಿಗೆ ನಡೆದ ಗ್ರಂಥವೆಲ್ಲಾ ಶಿವಮೊಗ್ಗಾ ಡಿಸ್ಟ್ರಿಕ್ಟು ಡೆಪ್ಟಿ ಸೂಪ್ರಂಡೆಂಟು ಸಾಹೇ ಬರವರ ಜಾಹಿರಾತಿಗೆ ಬಂದು ಅವರಿಂದ ಈಬಗ್ಗೆನೆ. ಸಾದ್ರಾನೆಯಿರುವ ನಂ. 1634-1712 ಈ ಹುಕುಂಗಳ ಪ್ರಕಾರ ಬ್ರಾಹ್ಮಣರ ಮತಕ್ಕೆ ವಿರೋಧವಾದ ಹೊಗಳಿಕೆ, ವ್ಯಾಸನತೋಳು ಇವುಗಳು ಇಲ್ಲದೆ ಆ ಕೋರ್ಟಿನಲ್ಲಿ ಆದ್ದೆಂಬ ಸ್ಟ 1864 ನೆ ಇಸವಿ ನಂಬ್ರು 5ನೆ ಅರಜಿನಾಲ ಪೈಸಲಿಗೆ ಅನುಸರಿಸಿ ಹರ ಮೆಜಿಷ್ಟಿಸರ್ರಾನು ಸಾಹೇಬ ಬಹದ್ದೂರ್ರವರ ಸರ್ಕಾರಿ ಪಬ್ಲಿಕ್ ರೋಡಿನಲ್ಲಿ ಹೋಗಬಹುದಾಗಿರುವ ಸಂಗತಿ ತಿಳಿಯಪಡಿಸಿದೆ.

ತಾರೀಖು 23ನೆ ಆಗಷ್ಟು 1865ನೆ ಇಸವಿ.

ಶಿಕಾರಿಪುರ.

ಕೃಷ್ಣಪ್ಪ

ಯಂದು ಇಲ್ಲಿ ಮರಾಠಿಯಿಂದ ಸೈಕ್ಯಿದೆ.

ಕೊಡಗು ಡಿಸ್ಟ್ರಿಕ್ಟ್ ಮೆ॥ ಸಾಹೇಬರವರು, ಮೈಸೂರುಇಲಾಖ ಕಡೂರು ಡಿಸ್ಟ್ರಿಕ್ಟ್ ಕೊಪ್ಪ ತಾಲ್ಲೋಕು
ಬಾಳೆಹೊನ್ನೂರು ಸಿಂಹಾಸನ ಮರದ ವಾರಪತ್ರ್ತಿಗಾರ ಮುರಿಗೆಪ್ಪನವರು—

ತಮ್ಮ ಸಿಂಹಾಸನದ ಶ್ರೀ ಸ್ವಾಮಿಗಳವರು ಈ ಕೊಡಗು ದೇಶದಲ್ಲಿ ಸಂಚರಿಸುವಾಗ ಸಂಗಡಇರುವ ಮೆಹನೆ ಒಂದು, ಪಾಲಕಿ ವಂಡು, ಆನೆ ವಂದು, ವಂಟಿ ಎರಡು, ಕುದರೆ ಎಂಟು, ಪೆಟ್ಟಿಗೆಒಂಡಿ ಎರಡು, ಕುದುರೆ ಒಂಡಿ ಎರಡು, ಚಕ್ಕಡಾ ಬಂಡಿ ಹದಿನೈದು ಶಿವಾಯಿ, asalsal ವ್ಯಾಟೆ ಮನೆ ಗ್ರಾಮಾಂತರಗಳಲ್ಲಿ ಅಡ್ಡಪಾಲಕಿವಂದು, ಬಿಳಿಛತ್ರಿ ವಂದು, ಹಸರುಛತ್ರಿ ಎರಡು, ಮುಂತಾದ್ದು ಸವೇ್ತವಾಗಿ ಸಂಚರಿಸುವದಕ್ಕೆ ಹರ್ಕತಾ್ತಗದ ರೀತಿ ರಹದಾರಿ ಕೊಡಿಸಿಕೊಡಬೇಕಾಗಿ ಈ ನಮ್ಮ ಕೋರ್ಟಿನಲ್ಲಿ ಬರೆದುಕೊಂಡ ಅರ್ಜಿಮೇಲಾದ

ಯಿಂಡಾರ್ಸುಹುಕುಂ.

ಅರ್ಜಿದಾರ್ರ ಅರ್ಜಿಲಿ ನಮೂದು ಇರುವ ಪ್ರಕಾರ ಮಾಮೂಲು ರಿವಾಜು ಅನುಸರಿಸಿ ಭಾಜ ಭಜಂತ್ರಿ ಯೊಡ್ನೆ ಈ ಕೊಡಗು ದೇಶದಲ್ಲಿ ಸಂಚರಿಸುವಾಗ ಏನೊಂದು ಪುಂಡು ಪುಕಾರು ಆಗದಂತೆ ಪೋಲೀಸು ಒಂದೋಬಸ್ತು ಇಡಬೇಕಾಗಿ ಇಲಾಖ ಸೂಪ್ರೆಂಟ್ರಿಗೆ ಹುಕುಂ ಕೊಟ್ಟಿದೆ ಬ. ತಾ॥ 29-1-95ನೆ

ಇಲ್ಲಿ ಇಂಗ್ಲೀಷಿನಲ್ಲಿ ಸೈನುಇದೆ.

District Magistrate.

Confidential.

& Muzrai

No. 338 Conf 30-21.

OFFICE OF THE REVENUE/COMMISSIONER IN MYSORE,

Camp Mysore,

Dated, Bangalore, 28th August 1930.

FROM Rajakaryapravina
P.G. D'Souza Esq., B.A.,B.L.,
Muzrai & Revenue Commissioner in Mysore.

Muz. 319
D 1.9.30

To Rajasevaparayana
B. Srinivasa Iyengar Esq., B.A.,B.L.,
Chief Secretary to the Government
of His Highness the Maharaja of Mysore,
Financial Department, Bangalore.

Muz. 95-30-2

SIR,

I have the honor to submit herewith petition dated 22nd August 1930 presented by the agent of the Sri Kalehonnur Matha, Narasimharajapur Sub Taluk, requesting that in addition to the Birudus conceded to in G.O. No. 1521/Muz.249-25-2 dated 29th May 19[illegible] the use of (1) Adda Palaki, (2) Panchakalasa, (3) Sirma Malatha and and (4) Ambari on elephant, may be permitted and that a first class Bhiksha of the first class with the necessary honors on the occasion of the Swamy's contemplated visit to Bangalore and Mysore cities may also be sanctioned, and to state as follows:--

2. The grounds on which the additional insignias are claimed are explained in detail in the agent's petition under reply. This office letter of the 11th March 1926 and the Government order of the 29th May 1926 set forth the previous facts of the case and the honours that are now being enjoyed by this Institution.

3. As regards the additional Birudus now claimed, the use of Adda Palaki has been specially sanctioned only to the Pontiffs of the Sri Sringeri Matha and the previous orders of Government clearly lay down that this honor should not be conceded to any other Matha. In view of the ruling given in [illegible] dated 26th May 1907, I am of opinion that the claim of the Matha may be negatived.

4. As regards [illegible] refuse the [illegible]

Luz.
this Matha, vide G.O. No. 5054-65/57-1902 dated 18th May 1908.

5. The Simha Palata is another insignia which had not been enjoyed by the Sri Uttaradi, Sri Vyasarayaswami, Sri Ujjani and Sri Murugi Mutts and as this Mutt, though more ancient than the Murugi Mutt, has now lost most of its prominence. I am not prepared to recommend this honour to the Mutt.

6. As regards Ambari on elephant, I do not think there is any objection to this Matha being given this Birudu provided Panchakalasa is not used, as the Sri Uttaradi Matha enjoys the privilege.

7 As regards Bhiksha and reception in Bangalore and Mysore Cities, the reception at the latter place is purely a Palace function and Government in the Muzrai Department ~~do not~~ can take no action in the matter. As regards the Bangalore City, the Agent requests that this Matha may be classed in the first class and the honors accorded to the Pathanipathi of that class may be accorded to the Swamigalu of the Sri Balehonnur Matha. This is the first time that this question has come up for consideration. The Sri Balehonnur Matha may be allowed the same privileges as the Sri Murugi Matha as its status and position may be said to correspond with the latter. I beg therefore to recommend that a Bhiksha of the third class, viz., Rs 75/- with the Military and other honors attached to it may, as in the case of the Murugi Matha, be sanctioned to be given on the occasion of the Swamy's visit to Bangalore.

8. In this connection, I beg to state that there seems to be no doubt that the Sri Balemalli Matha is much more ancient than the Sri Murgi Matha, but the latter has now forged ahead due to the progressive character of the Swamies at its head and the enterprise of the wealthy and influential community from which its disciples came. It does not seem expedient to enter into questions of the relative precedence or superiority of these two Mathas and in this way enhance the rivalry and antagonism prevailin

between these two institutions and increase the bitterness caused by the efforts made to assert the superiority. As the grant of any honors is a subject of great perturbation to some section or other, we have followed the principle of being guided by mamool altogether though as has been repeatedly observed, the matter is entirely the prerogative of His Highness the Maharaja, and therefore, if His Highness is pleased, higher honors may be conferred to mark his pleasure at the progress and importance of any particular Matha. It seems to me to be very difficult to assess the circumstances that may justify such a treatment. In the present case, however, as the Sri Balehalli Matha is presided over by a Swami who has shown great enlightenment and is seriously anxious to elevate his disciples, there is some justification for restoring to this Matha some of its ancient privileges.

9. Though mamool may be against the grant of Panchakalasa and Simhalalata, the question of granting these to the Sri Murgi and Sri Balehalli Mathas may be considered, unless their grant affects any Royal honours. The Lingayet community is at present one of the most progressive communities in the State and the benefactions both of the heads of the Mathas and particular individuals have been extra-ordinarily magnificient and on a much larger scale than any other community. Distinctions made are keenly felt and resented. There is a strong volume of public opinion that owing to the invidiousness underlying any system of distribution of such honours, they should be abolished, but we cannot be blind to the fact that the progress of education and growing consciousness of the people will intensify such agitation I therefore strongly recommend some measures that would raise the self-respect of some of these important Non-Brahmin Mathas and do away with the feeling of which I see traces everywhere/ under any privileges we wish to perpetuate inferiority and which is leading to much resentment and disunion.

10. With the above observations, I submit the

matter

matter for the early orders of Government.

I have the honor to be,

Sir,

Your most obedient servant,

Muzrai Commissioner.

RAJAKARYA PRAVINA

P. G. D'SOUZA, Esq., B. A., B. L.,

MUZRAI COMMISSIONER IN MYSORE.

BANGALORE.

Sir,

I am commanded by His Holiness SRI JAGADGURU SIVANANDA RAJENDRA SIVACHARYA MAHASWAMIGALU of Sri Veerasimhasana Mutt of Balehonnur, usually known as the Renuka Peeta, to take the present opportunity to tender grateful thanks to His Highness the Maharaja of Mysore for certain Royal and special honours graciously conferred on His Holiness in G. O. No. 1521-Muz. 249-25-2 dated 19-5-1926. As His Holiness is shortly to visit Bangalore where it is under contemplation to establish a Central Anglo-Sanskrit College to promote a liberal and comparative study of Philosophy & Religion on modern lines, I am directed to approach you with the following representation:-

2. In the year 1925, His Holiness applied for a Rahadari to display in Formal and Ceremonial Processions, 10 Royal and 15 Special Honours, but His Highness' Government were pleased to grant only 7 Royal and 13 Special Honours in the Government Order above referred to, the reason assigned for not granting all the honours claimed being that the documents produced then made no mention of the Insignias claimed by the Swamigalu. But in this connection, I beg to state that this Mutt being one of the five Veerasaiva Panchacharya Mutts in India, has, from time immemorial, been using and displaying all the Insignias claimed.

3. The Pancha Kalasa was not granted on the ground that it has nothing to do with the Five Acharyas. On the other hand, the fact is that, according to the tenets of our Religion, the Pancha Kalasa is an inseparable symbol representing the Five Great Acharyas of the Panchacharya Simhasanas, viz., Balehonnur in Mysore State, Ujjayini in Bellary District, Sree Saila in Kurnool District, Benares, and Himavat Kedara in Gharwal District, U.P. Himalaya. "Pancha Kalasa" represents the Five Acharyas, the Founders of the Religion and Progenitors of the above supreme institutions indicated by the celebrated names of Sadyojata, Vamadeva, Aghora, Tatpursha and Ishanya, and on this subject, I would invite reference to the following texts which contain a full and detailed description of the "Pancha Kalasa" and "the Pancha Acharyas:" (Copies of these are annexed for ready reference.)

(i) Suprabhoda Agama-Pasupatha Tantra (Page 2, 3.)

(ii) Vyasakrutha Linga Purana (Uttara Kanda, Adhyaya 21, Sloka 35.)

(iii) Veerasaiva Sadachara Sangraha-Page 100, Slokas 11, 14 and 15.

(iv) Vyasakrutha Siva Purana Vayavi Sanhithe Page 459, Sloka 15.

The Pancha Kalasa possesses a religious significance and, at all the various solemn occasions of the Veerasaivas, whether with Initiation (Deeksha), marriage or funerals, five Vases (Kalasa) of water are solemnly placed in the names of the Five Acharyas and their blessings invoked before other ceremonies are proceeded with. This is a practice universally observed by all Veerasaivas and, in support of this statement, kind reference is invited to the unimpeachable testimony of the late Mr. C. P. Brown, the famous Telugu Scholar of the Madras Civil Service, who has recorded his observations on this point in the classical "Essay on the Creed, Customs and Literature of the Jangams (Veerasaivas)." He wrote this essay about 94 years ago (1836) after studying many Sanskrit works and observing the customs prevalent among the Veerasaivas. (Vide Madras Journal of Literature and Science, Vol. XI, p. 13)

In fact, no ceremony is considered either auspicious or complete without the Pancha Kalasa, and His Holiness, who occupies the seat of the first of the Five Great Acharyas, cannot afford to dispense with so essential and indispensable a symbol of the Sacred-Order to which he belongs without lowering its prestige and dignity in the eyes of the Veerasaiva Public. It will thus be seen that the Pancha Kalasa cannot be treated as a separate Insignia requiring to be specifically mentioned in a Rahadari. I am, therefore, to request you to kindly consider the question in the light of the explanations above mentioned with respect to this honour which is significant of the essentially religious rather than the merely temporal aspect of the Mutt, and be good enough to restore it to the Swamigalu.

4. As regards the use of the "Adda Pallakki", it is stated in the Government Order of 1926 that it is an exclusive prerogative of the Sri Sringeri Mutt. I may be permitted to state in this connection that such a theory has been rejected as being untenable by the Judges of the Bombay High Court, and their decision has been upheld by the Privy Council. (Vide I. L. R. 2, Bombay, 473, and 3, Moore's Indian Appeals, 198.)

In 1903, the right of the Sri Hubli Swamy of the Moorusavira Mutt to go in Cross-Palanquin was recognised and declared by the District Magistrate of Dharwar, disallowing the objection of the Sri Sringeri Swamy that it was his exclusive privilege, and this decision was confirmed in Appeal by H. E. the Governor of Pombay. Similarly the right of the Sri Gadag Swamy to use the Cross Palarquin has been recognised by the British Government in the Madras Presidency. Moreover, the rights of the Sri Swamys of the Jangamvadi Mutt at Benares and the Kedar Mutt in the Himalayas have been recognised and licenses issued throughout the British India by H. E. the Viceroy, I may be allowed to state that this Mutt was enjoying this privilege from time immemorial, and the Procession of the late Swamigalu in Cross Palarquin did take place on a grand scale in some of the important centres of the State, viz., Chickmagalur, Shikaripur and Coorg originally included in Mysore Administration in the years 1859, 1865 and 1895 respectively. (A copy of each of the Rahadaris is herewith submitted for your kind perusal and consideration. Further I venture to request you to take into consideration the spirit of the modern age which stands for equal opportunities and equal privilege for all, and to be so good as to recommend the restoration of the privilege of using the cross palanquin.

5. In the Mutt's application, which led to the issue of the Government Order of 1926, a request was made for the use of Simha Lalatada Pallakki, but in the Government Order under reference, only an Ordinary Palakki is allowed. As Simha Lalata is a necessary part and ornamental adjunct of a Pallakki, it would not be appropriate for the Head of the Religious Mutt who sits on a "Simhasana" to use the Palakki

without it. I am therefore to request that the Pallakki may be allowed to be used with its necessary ornamental adjunct, the Simha Lalata.

6. According to the custom of this Mutt, the Ambari on Elephant has been maintained from time immemorial, and it is an established fact that, when His Highness the late Chamaraja Wodeyar Bahadur was touring in Kadur District in the month of October 1879, the Amildar of Chickmagalur Taluk, in his letter No. 1710 dated 26th October 1879, had forwarded the letter from the Deputy Commissioner, Kadur District, dated 12th October 1879 requesting His Holiness of Bale Honnur Simhasana Mutt to arrange to meet His late Highness with all the Birudus and Honours, and it is very well recognised that on this memorable occasion, His late Highness was invited and taken on this Ambari on Elephant. The Ambari has all along been in the possession of the Mutt for use on special occasions. It would be nothing new, but only the continuance of an existing honour of the Mutt. I am, therefore, to request that it may kindly be allowed.

7. I may also bring to your kind notice that it is learnt from the old records of the Mutt that Mr. Madiah, the late Executive Councillor, while visiting the various Mutts to examine the honours and Rahadaris of the Mutts concerned, has clearly recorded in his Inspection Report that the above honours were continuously and uninterruptedly enjoyed by this Mutt. Some of the documents relating to the essential Birudus concerned together with Rahadaris issued from time to time, were produced as Exhibits in case No. 5 of 1864 in the court of the District Superintendent, Shimoga, Nagar Division.

8 The Mutt is placed on a par with the Sri Uttaradi Mutt in Government Order of 1926 as regards the use of certain Birudus or privileges in view of its antiquity and importance. It has to be observed that it is held in the same high veneration by the Veerasaivas of India in respect of Acharas and Vyavaharas or the dispensation of the ritual ceremonies and rites of the Veerasaiva Community throughout India as the Sri Sringeri Mutt is held by the Smartha Brahmin Community. The Founder of the Mutt was the famous SRI RENUKACHARYA (REVANA SIDDHA) who commanded the admiration and respect of the SRI AUDI SANKARACHARYA of the Sri Sringeri Mutt. In proof of this statement, I beg to invite your kind attention to the following reference;-

(A). No less a personage than the late Rev. F. Kittel states, in his well known Essay on Kanarese Literature, that Renukacharya is the first of the five Acharyas who are considered to be the Founders of Linga Worship, and that his throne is at Balehalli (Bale Honnur). He also mentions that the thrones of the remaining four Acharyas are at Ujjayini, Sri Saila, Benares and Kedar in the Himalayas. (Vide introduction of Nagavarma's Prosody, p. LXVIII 1874)

(B). The Lingayet Poet, Shadakshari (1657 A. D.) in his "Rajasekhara Vilasa", which has the unique reputation of being the greatest work in Kannada Literature in point of literary merit, has described the brilliant exploits of Renuka Acharya (Stanzas 53-68 in Chapter I) and has also mentioned that Renuka Acharya gave religious instruction to Agasthya Rishi and went to Conjeevaram and performed some miracles there. This portion has been translated into English by Rev. F. Kittel at p. LXIX of his Introduction.

The following show the spirit of toleration, good feeling and mutual regard that existed between Sri Renuka Acharya & Sri Audi Shankara Acharya.

(C). "Guru Vamsha Kavya", a Sanskrit work containing the history of the various Swamys who adorned the seat at Sringeri which is edited by the Palace Vidwan Mr. Kunigal Rama Sastrygalu, Stanzas 33 and 34, at p. 109.

(D). "Siva Tatva Ratnakara" (Sanskrit) recently published by Messrs B. Rama Rao, M.A., LL.B., Senior Government Translator, Madras, and Vidwan P. Sundara Sastriayar, Librarion of the Madras Government Oriental Library, Slokas 9, 10 and 23 in the 4th Kallola of the 12th Tharanga

(E). English Introduction to the "Sivatatva Ratnakara" by Mr Rao Bahadur H. Krishna Sastrigalu B A., Archeological Department of the Govt. of India

9. These appreciative references are made only with a view to show that Sir Renuka Acharya was a holy Sage of extra-ordinary sanctity, that his throne at Balehonnur is really of great antiquity, and that his successor, viz, the present Swamy, who is also a Sanskrit scholar of some reputation, deserves to be given a rank quite in conformity with the antiquity, sanctity and the unique tradition associated with the seat to which he was so kindly elevated by the benign Government in 1925, and also by reason of the high veneration in which this historic seat is always held not only by the entire Veerasaiva community but also by other classes of Hindus throughout India.

I am, therefore, to request you to be so good as to recommend to the Government for the First-Day's Bhiksha of the First Class with its necessary incidents, viz., a Salute of Guns, a befitting reception, and an escort of Ressala of Silledars including Cavalry, Infantry and a Band of 29 strong, etc., during His Holiness' visit to Bangalore and Mysore Cities, together with the following additional Insignias:—

(i) **Adda Palakki**
(ii) **Pancha Kalasa**
(iii) **Simha Lalata**
(iv) **Ambari on Elephant**

I most respectfully beg to request that the gracious orders of His Highness the Maharaja may be kindly obtained at an early date on all the matters above referred to for which act of kindness the Balehonnur Simhasana Mutt as well as the community at large will be ever grateful to you.

I beg to remain,
Sir,
Your Most Obedient Servant,

Hm. Raghavacharlu

Agent,
Sri Jagadguru Veera Simhasana Mutt
(Renuka Peeta) of Balehonnur.
(Kadur Dist.)

Bangalore,
Dated, 22—8—1930.

ಪಂಚಕಲಶಗಳ ಪ್ರಮಾಣ

ಶ್ರೀ ರೇಣುಕಾದಿ ಪಂಚಾಚಾರ್ಯರು ಪರಮಾತ್ಮನ ಮುಖಗಳಿಂದ ಹುಟ್ಟಿದರೆಂಬುನದಕ್ಕೆ ಪ್ರಮಾಣ.

ವೀರಶೈವ ಸದಾಚಾರ ಸಂಗ್ರಹದಲ್ಲಿ—ಪೇಜು ೭, ಶ್ಲೋಕ ೩೫

ಶ್ಲೋ ॥ ವೀರಶೈವ ಮತೋದ್ಧಾರ ಹೇತವೇ ಪಂಚಮಾನಪಿ ।
ಮನ್ಮುಖೇಭ್ಯಃ ಸಮುತ್ಪಾದ್ಯ ತೈರೇವಾಕಾರ್ಷಮಂಜಸಾ ॥

ಅಂದರೆ ವೀರಶೈವಮತವನ್ನುದ್ಧರಿಸುವದಕ್ಕೋಸ್ಕರ ನನ್ನ ಪಂಚ ಮುಖಗಳಿಂದ ರೇಣುಕಾದಿ ಪಂಚಾಚಾರ್ಯರನ್ನು ಹುಟ್ಟಿಸಿ ಅವರಿಂದಲೇ ಮತೋದ್ಧಾರ ಕಾರ್ಯವನ್ನು ಮಾಡಿಸಿದೆನೆಂಬುವದಾಗಿ ಪರಮಾತ್ಮನು ಪಾರ್ವತೀದೇವಿಯನ್ನು ಕುರಿತು ಹೇಳಿದನು.

ಪಂಚಾಚಾರ್ಯರು ಪ್ರತಿಯುಗದಲ್ಲಿಯೂ ಆಯಾಯ ನಾಮಗಳಿಂದ ಅವತರಿಸಿದರೆಂಬುವದಕ್ಕೆ ಪ್ರಮಾಣ.

ಸುಪ್ರಭೋದಾಗಮದಲ್ಲಿ—ಪೇಜು ೨

ಶ್ಲೋ ॥ ಏತೇಷಾಂಪ್ರತಿನಾಮಾನಿಯುಗ ಭೇದೇನ ಸರ್ವಶಃ ।
ಏಕಾಕ್ಷರೋದ್ವ್ಯಕ್ಷರಶ್ಚ ತ್ರ್ಯಕ್ಷರಶ್ಚತುರಕ್ಷರಃ ।
ಪಂಚಾಕ್ಷರಃ ಕೃತಯುಗೇ ಪಂಚನಾಮಾನಿಸರ್ವಶಃ ॥

ಅಂದರೆ ಕೃತಯುಗದಲ್ಲಿ ಏಕಾಕ್ಷರ ಶಿವಾಚಾರ್ಯರೆಂತಲೂ, ದ್ವ್ಯಕ್ಷರ ಶಿವಾಚಾರ್ಯರೆಂತಲೂ, ತ್ರ್ಯಕ್ಷರ ಶಿವಾಚಾರ್ಯರೆಂತಲೂ, ಚತುರಕ್ಷರ ಶಿವಾಚಾರ್ಯರೆಂತಲೂ, ಪಂಚಾಕ್ಷರ ಶಿವಾಚಾರ್ಯರೆಂತಲೂ ಅವತರಿಸಿದರು.

(ಅವರೇ ಪುನಃ ತ್ರೇತಾಯುಗದಲ್ಲಿ)

ಸುಪ್ರಭೋದಾಗಮದಲ್ಲಿ—ಪೇಜು ೨

ಶ್ಲೋ ॥ ಏಕವಕ್ತ್ರೋ ದ್ವಿವಕ್ತ್ರಶ್ಚ ತ್ರಿವಕ್ತ್ರಶ್ಚತುರಾನನಃ ।
ಪಂಚವಕ್ತ್ರಶ್ಚ ತ್ರೇತಾಯಾಂ ಪಂಚನಾಮಾನಿಸರ್ವಶಃ ॥

ಆಂದರೆ ಏಕವಕ್ತ್ರ ಶಿವಾಚಾರ್ಯ, ದ್ವಿವಕ್ತ್ರ ಶಿವಾಚಾರ್ಯ, ತ್ರಿವಕ್ತ್ರ ಶಿವಾಚಾರ್ಯ, ಚತುರಾನನ ಶಿವಾಚಾರ್ಯ, ಪಂಚವಕ್ತ್ರ ಶಿವಾಚಾರ್ಯ, ಎಂಬೀ ನಾಮಗಳಿಂದ ಉದ್ಭವಿಸಿದರು.

(ಪುನಃ ಅವರೇ ದ್ವಾಪರದಲ್ಲಿ)

ಸುಪ್ರಬೋಧಾಗಮದಲ್ಲಿ—ಪೇಜು ೨

ಶ್ಲೋ ॥ ದ್ವಾಪರೇರೇಣುಕಶ್ಚೇತಿದಾರುಕಶ್ಚ ದ್ವಿತೀಯಕಃ ।
ತೃತೀಯಃಶಂಕುಕರ್ಣಶ್ಚ ಚತುರ್ಥೋಧೇನುಕರ್ಣಕಃ ।
ಪಂಚಮೋ ವಿಶ್ವಕರ್ಣಾಖ್ಯಃ ಪಂಚನಾಮಾನಿವೈಶೃಣು ॥

ಆಂದರೆ ದ್ವಾಪರದಲ್ಲಿ ರೇಣುಕ ಶಿವಾಚಾರ್ಯರೆಂತಲೂ, ದಾರುಕ ಶಿವಾಚಾರ್ಯರೆಂತಲೂ, ಶಂಕುಕರ್ಣ ಶಿವಾಚಾರ್ಯರೆಂತಲೂ, ಧೇನುಕರ್ಣ ಶಿವಾಚಾರ್ಯರೆಂತಲೂ, ವಿಶ್ವಕರ್ಣ ಶಿವಾಚಾರ್ಯರೆಂತಲೂ, ಉದ್ಭವಿಸಿ ಪ್ರಸಿದ್ದರಾಗಿರುವರು.

ಸುಪ್ರಬೋಧಾಗಮದಲ್ಲಿ—ಪೇಜು ೨

ಶ್ಲೋ ॥ ರೇವಣೋಮರುಳಶ್ಚೈಕೋರಾಮಃಪಂಡಿತ ಏವಚ ।
ವಿಶ್ವಾರಾಧ್ಯ ಇತಿಪ್ರೋಕ್ತಾಃ ಕಲಾವಪಿ ಮಮಪ್ರಿಯೇ ॥

ಆಂದರೆ ಅನರೇ ಪುನಃ ಕಲಿಯುಗದಲ್ಲಿ ರೇವಣಾರಾಧ್ಯ, ಮರುಳಾರಾಧ್ಯ, ಏಕೋರಾಮಾರಾಧ್ಯ, ಪಂಡಿತಾರಾಧ್ಯ, ವಿಶ್ವಾರಾಧ್ಯ, ಎಂಬೀ ನಾಮಗಳಿಂದ ಅವತರಿಸಿದರೆಂಬುವದಾಗಿ ಪರಮಾತ್ಮನು ಪಾರ್ವತೀದೇವಿಯನ್ನು ಕುರಿತು ಹೇಳಿದನು.

ಸುಪ್ರಬೋಧಾಗಮದಲ್ಲಿ—ಪೇಜು ೩

ಪಂಚಾಚಾರ್ಯರಲ್ಲಿ ಮೊದಲನೆಯವರಾದ ರೇವಣಾರಾಧ್ಯರು ಪರಮಾತ್ಮನ ಸದ್ಯೋಜಾತಮುಖದಿಂದ ಅವತರಿಸಿದರೆಂಬುವದಕ್ಕೆ ಪ್ರಮಾಣ.

ಶ್ಲೋ ॥ ಪೂರ್ವಂ ಮಮಮುಖಾಜ್ಜಾತಃ ಸದ್ಯೋಜಾತಾಚ್ಚ ರೇಣುಕಃ ।
ಲೀಲಯಾಚಾಸೃಜತ್ಪುತ್ರಂಪಡ್ವಿಡೀನಾಮಕಂ ಮಹತ್ ।
ಸಏವರೇವಣಾರಾಧ್ಯೋಭೂತ್ವಾ ಲೀಲಾಮಧಾ ಕರೋತ್ ॥

ಅಂದರೆ ಪೂರ್ವದಲ್ಲಿ ಯಾವ ರೇಣುಕ ಶಿವಾಚಾರ್ಯನು ನನ್ನ ಸದ್ಯೋ ಜಾತಮುಖದಿಂದ ಹುಟ್ಟ ಪಡ್ವಿಡೀ ಸೂತ್ರವನ್ನು ರಚಿಸಿದನೋ ಅವನೇ ರೇವಣಾರಾಧ್ಯನೆಂಬೀನಾಮದಿಂದ ಅನಂತಲೀಲೆಗಳನ್ನು ಮಾಡಿದನೆಂದು ಪರಮಾತ್ಮನು ಪಾರ್ವತೀದೇವಿಗೆ ಹೇಳಿದನು.

ಇದೇ ಪ್ರಕಾರ ಉಳಿದ ಆಚಾರ್ಯರೂ ಕೂಡ ವಾಮದೇವಾದಿ ಮುಖಗಳಿಂದ ಅವತರಿಸಿ ಆಯಾಯ ಸೂತ್ರಗಳನ್ನು ರಚಿಸಿ ಅನಂತಲೀಲೆಗಳನ್ನು ಮಾಡಿರುವ ಬಗ್ಗೆ ಆಗಮಾದ್ಯನೇಕ ಗ್ರಂಥಗಳು ಪ್ರತಿಪಾದಿಸುತ್ತವೆ.

ಪಂಚಕಲಶಗಳು ಪರಮಾತ್ಮನ ಮುಖಗಳೇ ಎಂಬುವುದಕ್ಕೆ ಪ್ರಮಾಣ

ವೀರಶೈವ ಸದಾಚಾರ ಸಂಗ್ರಹದಲ್ಲಿ ಪೇಜು ೧೧೦ ಶ್ಲೋಕ ೧೪–೧೫

ಶ್ಲೋ ॥ ಗುರುಸ್ತಸ್ಯಾಂವೇದಿಕಾಯಾಂ ತಂಡುಲಾನ್ನರ್ವಯೇತ್ತತಃ ।
ತನ್ಯೋಪರಿಸ್ವಕಲಶಂ ಮಧ್ಯಮೇಸ್ಥಾಪಯೇತ್ತತಃ ॥ ॥೧೪॥
ತಚ್ಛೇಷಾಂಕಲಶಾಂಶ್ಚೈವ ಸ್ಥಾಪಯೇಚ್ಚಯಥಾಕ್ರಮಂ ।
ಈಶ್ವರಸ್ಯಮುಖಾನ್ಯೇವ ಕಲಶಾನಿ ನ ಸಂಶಯಃ ॥ ॥೧೫॥

ಆಂದರೆ, ಆಚಾರ್ಯನು ದೀಕ್ಷಾಸಮಯವಲ್ಲಿ ಅಕ್ಕಿಯ ಜಗುಲಿಯನ್ನು ಮಾಡಿ ಆ ಜಗುಲಿಯಮೇಲೆ ತನ್ನ ಕಲಶವನ್ನು ಮಧ್ಯದಲ್ಲಿ ಸ್ಥಾಪಿಸಿ ಉಳಿದ ಆಚಾರ್ಯರ ಕಲಶಗಳನ್ನು ನಾಲ್ಕುದಿಕ್ಕುಗಳಲ್ಲಿ ಸ್ಥಾಪಿಸತಕ್ಕದೆಂಬುವದಾಗಿ ಹೇಳುತ್ತಾ ಈಶ್ವರನ ಮುಖಗಳೆ ಕಲಶಗಳಿಂದು ತಿಳಿಯತಕ್ಕದ್ದು. ಅನ್ಯಥಾ ಭಾವಿಸಬಾರದು.

ಆ ಕಲಶಗಳೇ ಪಂಚಾಚಾರ್ಯರ ಸಂಬಂಧವಾದವುಗಳೆಂಬುವುದಕ್ಕೆ ಪ್ರಮಾಣ

ವೀರಶೈವ ಸದಾಚಾರ ಸಂಗ್ರಹದಲ್ಲಿ ಪೇಜು ೧೧೦, ಶ್ಲೋಕ ೧೧

ಶ್ಲೋ ॥ ರೇಣುಕಸ್ಯಹರಿದ್ವರ್ಣಂ ದಾರುಕಸ್ಯಚತಾಮ್ರಕಂ ।
ಶಂಕುಕರ್ಣಸ್ಯಕಾಪೋತಂ ಧೇನುಕರ್ಣಸ್ಯಕಾಂಸ್ಯಕಂ ॥
ವಿಶ್ವಕರ್ಣಸ್ಯಸೌವರ್ಣಂ ಕಲಶಾನ್ಸ್ಥಾಪಯೇದ್ಬುಧಃ ॥

ಆಂದರೆ, ರೇಣುಕಾಚಾರ್ಯರಿಗೆ ಹಸರುಕಲಶವೆಂತಲೂ, ದಾರುಕಾಚಾರ್ಯರಿಗೆ ಕೆಂಪು ಕಲಶವೆಂತಲೂ, ಶಂಕುಕರ್ಣಾಚಾರ್ಯರಿಗೆ ನೀಲ ಕಲಶವೆಂತಲೂ, ಧೇನುಕರ್ಣಾಚಾರ್ಯರಿಗೆ ಬಿಳಿಕಲಶವೆಂತಲೂ, ವಿಶ್ವಕರ್ಣಾಚಾರ್ಯರಿಗೆ ಸುವರ್ಣಕಲಶವೆಂತಲೂ, ಈ ರೀತಿಯಾಗಿ ಆಗಮವು ಪ್ರತಿಪಾದಿಸುತ್ತಿರುವುದು.

ದೀಕ್ಷಾಸಮಯದಲ್ಲಿ ಪಂಚಕಲಶಗಳನ್ನು ಸ್ಥಾಪಿಸಬೇಕೆಂಬುವುದಕ್ಕೆ

ಲಿಂಗಪುರಾಣದಲ್ಲಿ ಪ್ರಮಾಣ

ಉತ್ತರಕಾಂಡ ಅಧ್ಯಾಯ ೨೧, ಶ್ಲೋಕ ೩೫

ಶ್ಲೋ ॥ ಸಸೂತ್ರಂಸಪಿಧಾನಂಚ ವಸ್ತ್ರಯುಗ್ಮೇನವೇಷ್ಟಿತಂ ।
ತತ್ಪೂರ್ವಂಹೇಮರತ್ನೈಶ್ಚವಾಸಿತಂ ವೈಹಿರಣ್ಮಯಂ ॥
ಕಲಶಾನ್ವಿನ್ಯಸೇತ್‌ಪಂಚ ಪಂಚಬಿಬ್ಬಾಹ್ಮಣೈಸ್ತುತಃ ।
ಹೋಮಂಚಚರುಣಾಕುರ್ಯಾದ್ಯಥಾವಿಭವವಿಸ್ತರಂ ॥

ವ್ಯಾಸಕೃತ ಶಿವಪುರಾಣದಲ್ಲಿ ಪ್ರಮಾಣ

ವಾಯವೀಸಂಹಿತಾ ಪೂಜು ಳಶಿಕ್ಷ ಶ್ಲೋಕ, ೧೫

ಶ್ಲೋ ॥ ಸ್ಥಾಪಯೇತ್ಪಂಚಕಲಶಾ ದಿಕ್ಷುಂಮಧ್ಯೇಚದೇಶಿಕಃ ।
ತೇಷುಬ್ರಹ್ಮಾಣಿಮೂಲಾರ್ಣೈರ್ಬಿಂದುನಾದಸಮನ್ವಿತೈಃ ॥

ಆಂದರೆ, ದೀಕ್ಷಾಸಮಯದಲ್ಲಿ ಆಚಾರ್ಯನು ವಿಧ್ಯುಕ್ತವಾಗಿ ಪಂಚಕಲಶಗಳನ್ನು ಸ್ಥಾಪಿಸಬೇಕೆಂಬುವದಾಗಿಯೂ, ಮತ್ತು ಪಂಚಬ್ರಹ್ಮಮಂತಗಳಿಂದ ಆಯಾಯ ಕಲಶಗಳನ್ನು ಪೂಜಿಸಬೇಕೆಂಬುವುದಾಗಿಯೂ ಹೇಳಿರುತ್ತೆ

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ನಂಬರು 229

ಚಿಕ್ಕಮಗಳೂರು ತಾಲ್ಲೂಕು ಅಮಲ್ದಾರಲ್ಲಿ

ಕ್ಸಬಾ ಚಿಕ್ಕಮಗಳೂರು ಹಿರಿಯಣ್ಣೈಯ್ಯ ವಗೈರೆ ಬ್ರಾಹ್ಮಣರು ಬಾಳೆಹಳ್ಳಿ ಸಿಂಹಾಸನದ ಆೈಯ್ವನವರು ಗೈರ್ ಮಾಮೂಲಾಗಿ ಅಡ್ಡಪಾಲಕಿ ಹತ್ತಿಕೊಂಡು ಬಂದಿದ್ದಾರೆಂತ ವಗೈರೆ ಪಿರ್ಯಾದು ಮಾಡಿದ ಬಾಬಿನಲ್ಲಿ ಪೈಸಲ್ ನಂಬರು 6ನೇ ಯಿಂಡಾರಸ್ ಹುಕುಂ ತಲ್ಪಿ ಯಾಬಗ್ಯೆ ತನಿಪೆ ಯಿಂದ ಜೈಲಿನಲ್ಲಿ ಯಿತ್ತಲ್ಲಿನ ಮಾಡಿ ಮೂಡಿ ಯಿರುವಾಗ್ಯೆ ನೀವು ಮಾಡಿದ ಯಿತ್ತಲ್ಲಿನ ಪರಾಮರ್ಸಿದ್ದಾಯಿತು ಮುದ್ದೈಯರು ಅಡ್ಡಪಾಲಕಿ ಮುದ್ದೈಯ್ಯಾಲೇರಿಗೆ ಯಿಲ್ಲವೆಂತಲೂ ಮುದ್ದೈಯಾಲೇರು ತಮಗ ಉಂಟೆಂತಲೂ ಯಾಮೇರಿಗೆ ಉಭಯತರಪಿನವರು ಷಾಯಿದಿ ಖಾಯಿಷ್ ಮಾಡಿದ್ದಕ್ಕೆ ಆಯಾಯ ತರಪಿನವರು ಅವರ ಅವರ ಪರವಾಗಿಯೆ ಬಾಸಿದ್ದಾರೆ. ಆದರೆ ಯಾಮೇರಿಗೆ ಯಾ ಮುದ್ದೈಯ್ಯಾಲೇರು ಬರಬಾರದೆಂಬುವದಕ್ಕೆ ಆಂಥಾ ನಿಬಂಧನೆಯಾದ ಸನದು ಮುಂತಾದ್ದೇನು ಹಾಜರು ಮಾಡಿಲ್ಲ.

ಮುದ್ದೈಯ್ಯರು ಹಾಜರು ಮಾಡಿದ ಸ್ಟೋಕ್ ಸಾಹೇಬರವರ ದಿವಸ ದಲ್ಲಿ ಶ್ರೀಂಗೇರಿ ಮರಕ್ಕೆ ಕೊಟ್ಟದ್ದೆಂಬ ರಹದಾರಿಯಲ್ಲಿ ಈ ಮರದ ಹೆಸರೇನು ನಮೂದಾಗಿಲ್ಲ ಯಿದರಿಂದೆಲ್ಲಾ ನೋಡಿದರೆ ಆಮದು ರಪ್ತು ಆಗುವ ಸರ್ಕಾರಿ ರಸ್ತೆಯಲ್ಲಿ ಅಡ್ಡ ಪಾಲಕಿಯಿಂದ ಬಾಳಹಳ್ಳಿ ಸಿಂಹಾಸನದವರು ಹೋಗು ವದು ಮನ್ನಾಮಾಡಿ ಈ ಬಾಬಿನಲ್ಲಿ ಹುಕ್ಕುಂ ಕೊಡಲಿಕ್ಕೆ ಸಬೂಬು ಇರು ವದಿಲ್ಲ.

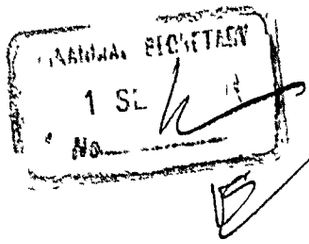
ಈ ಅಡ್ಡಪಾಲಕಿ ಮರ್ಯಾದೆ ತಮಗೆ ಸರಿಯೆಂತ ತಿಳಿಯವರಾಗಿ ಇದ್ದರೆ ಆದಾಲತ್ತಿನಲ್ಲಿ ವ್ಯವಹರಿಸಿಕೊಳ್ಳುವಂತೆ ಮುದ್ದೈಯ್ಯರಿಗೆ ತಿಳಿಸಿಬಿಡುವದು.

ಬತಾರೀಖು 22ನೆ ಡಿಶಂಬರು 1859ನೆ ಯ್ಸುವಿ ಮೊಕ್ಕಾಂ ಚಿಕ್ಕ ಮಗಳೂರು.

ಈಬಳಿ ಸೈನು ಯಿರುತ್ತೆ
ಮೊಹರು ಯಿರುತ್ತೆ.

Confidential.

C No. 338
30-31



Muz 5 29/30

OFFICE OF THE REVENUE COMMISSIONER
IN MYSORE,

Dated, Bangalore, 30th October *1930*

1.9.

FROM Rajakarya Prapanna P. C. D'Souza, Esq. B.A., B.L.,
Revenue Commissioner in Mysore.

Muz. 9 5. 30-3

To B. Srinivasiengar. Esq. B.A. B.L.,
The Chief Secretary to the Government
of His Highness the Maharaja of Mysore,
Bangalore.
Financial Department

SIR,

In continuation of this Office letter No.C.338/30-31 dated 29th August 1930 in the matter of the grant of first day's bhiksha etc., to the Swamigalu of the Sri Bele-honnur Matta, I have the honour to state that I have considered the question of public reception in Bangalore and the grant of Bhiksha further and it seems to me that having regard to the antiquity and importance of the Matta, it deserves to be classed higher than the Mattas of the third class. In view of the fact that this matha has been permitted the use of Birudus which have been granted to the Sri Uttaradi and Sri Vyasarayaswami Mathas, in addition to all those ~~engaged~~ enjoyed by the Sri Murgi and Sri Ujjini mathas (vide para 2 of Government Order No.1521/Muz.249-25-2 dated 29th May 1926), I beg to recommend that a Bhiksha of 150/- attached to the second class with the military and other ~~bands~~ honours together with a salute of 13 guns may be ordered to be given to the Swamigalu on his occasion of his visit to Bangalore.

The favour of early orders is solicited.

I have the honour to be,

Sir,

Your most obedient servant,

Revenue Commissioner.

Appendix F G—1

SUBJECT .....

.....

.....

Immediate

Section Mu3

File No. 95-30

Diary No. of letter replied to.....

Serial No.

No. 716

General and Revenue Secretariat

)

193 .

To D.O.

.....

Date of issue 25-9-30

Signed by M. V. Sastri

of enclosures.....

Copied by.....

Examined by.....

Dear Sir.

I am desired to request you to be so good as to send immediately for reference Copies of Rahadaris issued to Sri Uttaradi Mutt Sri Vyasaraya Swami Mutt and Sri Maraji Mutt to facilitate the disposal of the grant of certain honours to Balehonnur Mutt.

Yours sincerely

25/9

R. A. Narasimha Iyengar. B.A. B.L.

Asst to the Mug. Comm.

[over

D.O. C 302/27-28
— Three

4.10.30

OFFICE OF THE MUZRAI COMMISSIONER
IN MYSORE.

Bangalore 27th September 1930.
3rd October

Dear Mr. Subrahmanyasastri,

As desired in your letter No.716/Muz.95-30 dated 25th September 1930, I send herein enclosed copies of Rahadaris issued to the Sri Uttaradi, Sri Vyasarayaswami and Sri Muragi Mathas.

Yours sincerely,

K. Venkatanarayana

To

V. Subrahmanyasastri, Esq., B.A.,
Assistant Secretary to the Government of Mysore,
General and Revenue Secretariat,
B a n g a l o r e.

పిల్లలకు బాగా శ్రీలక్ష్మీపురం అంటే ఇలా వర్ణించండి

పిల్లలకు శ్రీపీఠం అన్నా కొండ్లూ కోట్లూ

ఆలోచించి కథలు రాసి చదివి వినిపించండి

పిల్లలకు బాగా శ్రీలక్ష్మీపురం అనే కథలో వర్ణించిన

పదార్థాలు ఏమిటో వాటిని ఎలా తయారు చేస్తారో

అందులో శబ్దాలు ఎన్ని ఉన్నాయో వివరించండి -

౧౦౦ అయుర్వేద గుణాలు

౧౫౦ శబ్దాలు

వస్తువులు

౨ ఆవు

౪ పంటి

౫౦ క్షీరదాలు

౧ గుండాపాలకి

౧ పులి

౧ పులిరాజు

౨ బిడ్డ

౨ శిశువు

౨ తలుగడ్డ పిండాలు

౨ తలుగడ్డ పిండాలు

౨ చుక్కలు. చిరంజీవి. చక్కదనం

౨ పొందుగా ఉండే

౨ మనలుదివ్యంగా

౨ మాగడి

౧ నందివర్ధనం

౨ తొగ్గళ్ళు

౨ పంజాబీ పిల్లి

౨ పిల్లాడు జుట్టు

౨ శిక్షణ పిండి

౨ కొండపల్లి బొమ్మలు

౨ శంఖం

౨ చుక్కలు

౨ చుక్కలు

౨ చెరువు

౨ తెల్ల

౨ కొండ జుట్టు

౨ జుట్టు పక్క జుట్టు

౨ ఇంట్లో కొట్టి

౨ గుడ్డలు కొట్టి

౨ పంచదార కేకులు

౨ ఎర్ర చొక్కా

౨ చిన్న పిల్లలు

ಮೈಸೂರು ಶ್ರೀಮನ್ಮಹಾರಾಜರವರ ಗವರ್
ಮೆಂಟ್ ಜನರಲ್ [illegible] ಕಛೇರಿ
ಇಂದ

ಮೈಸೂರು [illegible]

ಹಾಸನದ ಜಿಲ್ಲೆ ಹೊಳೆನರಸೀಪುರದಲ್ಲಿರುವ ಶ್ರೀ ಉತ್ತರಾದಿ ಮಠದ ಶ್ರೀ [illegible] ಬಂದಲ್ಲಿ [illegible]

[illegible]

ಆನೆಗಳು	5	ಬಂದೂಕ	10
ಕುದುರೆಗಳು	50	ಕತ್ತಿ	10
ಗಾಡಿಗಳು	100	[illegible]	2
[illegible]	2	[illegible]	2
ಪಾಲಕಿ	1	[illegible]	1
ಬ್ರಾಹ್ಮಣರು [illegible]	500	ಕುದುರೆ [illegible]	2
ಛತ್ರಿಗಳು	250	[illegible]	1
ಆಳುಗಳು	10	[illegible]	1
		[illegible]	1
		ಶ್ರೀ [illegible]	1

ವಿಜ್ಞಾಪನೆ	1
ನಮಿಲುವಾದ	1
ಸಿಂಹಾಸನವಾದ	1
ಮಿಲ್ಲೆವಾದ	1
ಚಿಕ್ಕಚಿಲ್ಲರೆಲು	2
ಪಿಲಿಂಗಿಟಂ	2
ಭುಂಗಾರದಕೆಲ್ಲಲು	1
ಭೃಂಗಾರ	2
ನವಿಲುಗರಿಭೃಂಗಾರ	2
ಗಂಧದಭೃಂಗಾರ	2
ಕೆಲಂದಲುಭೃಂಗಾರ	2
ತಂಬಿಗಳಜೋಡಿ	2

ತಟ್ಟೆ	1
ಡವಲ	1
ತಮಲ	1
ಚಂದ್ರವಾದ್ಯ	1
ಸೂರ್ಯವಾದ್ಯ	1
ಶಂಖ	1
ಡೊಳ್ಳಕು	1
ತಂಬಟ್ಟೆ	1
ಬುರಕಾಂಬ್ಲಿ	1
ಜಾಗಟೆ	1
ತಂಸಾಂಬುಪಟ್ಟ	2

ಸ್ವಾಮಿಕಾರ್ಯವೆಂದು

ತಾರೀಖು 19ನೇ ಜನವರಿ 1915

ಭವಿಂಗಳಾರರು

Sd/ D. M. Narasinga Rao

Off. Secy to Govt

Rev & Rev Dept

List of important Matts entitled to the First Day's Bhiksha on the occasion of their visit to Bangaloie

	Name of Matt	Amount Rs
1	Sri Puttige Matt	50
2	,, Pejavar Matt	50
3	,, Kanur Matt	50
4	,, Palamara Matt	50
5	,, Adhamar Matt	50
6	,, Sirur Matt	50
7	,, Krishnapur Matt	50
8	,, Swade Matt	50
9	,, Subrahmanyaswami Matt at Subrahmanya in the Uppinangadi Taluk	50
10	,, Yetiraja Matt at Melkote	50
11	,, Sripadaraya Matt at Mulbagal	50
12	,, Avani Matt, Mulbagal Taluk	50
13	,, Majjigehalli Matt at Mulbagal	50
14	Sri Akshobhyatirthaswami Matt at Kudli	50
15	,, Bhimanakatte Matt, Tirthahalli Taluk	50
16	,, Alageeya Manavala Jeer Matt at Kanchi	50
17	,, Sivaganga Matt at Sivaganga	75
18	,, Raghavendraswami Matt at Nanjangud	75
19	,, Vyasarayaswami Matt at Sosale	75
20	,, Kudli Sringeri Matt at Kudli	75
21	,, Ahobala Matt at Tiruvallur	75
22	,, Vanamamale Totadri Matt	75
23	,, Uttaradi Matt	150
24	,, Sringeri Matt at Sringeri	300

G O No 756-66—Muz 128 09-1 dated 13th September 1909

25	,, Murgi Matt, Chitaldrug	75	(*G O No 3705 11—Muz 646-18-10, dated 27th May 1919,*
26	,, Nelamavina Matt, (Karwar District)	50	(*G O No 6934—Muz 91 23 2, dated 16th November 1923)*
27	,, Kundapur Vyasaraya Swami Matt at Abbur, Channapatna Taluk	50	(*G O No 1426—Muz 227-23 5 dated 31st March 1925*)

WD 338—100—GPB—1 9 27

Vyasam

మిల్లేసుంరు శ్రీవళ్లీపురహారంబె రాజ్యాంపాజ్యాబా
బహుద్దూశవశ ఒవనగిపింటరు వుంబెరాంలు ఇలాంగి
లింబందా —

మిల్లేసుంరు సిలవుంరు ఎల్లూశాంలుంకు ఆమోంలర
డెపులటి ఆమిలాంలరు శశస్త్రీదారం చ్రీ శ్రీ లలిదాంగ్ ఇ
ప్రెష్టర్ శ్రీశ్రీదారం వళ్లీశ్రీరిగి బరిసికళ్లరుకిసిదనిరూ
ఆదాంగి —

మిల్లేసుంరు డిస్ట్రిక్టు శిరవుకలుండు వరశిల్పర
శాలుల్లూంకు సిలుశ్రీ సెలలింరులరు వశ్రీశ్రీవాంబిరాంబె
శవరశ్రీవుశద శ్రీలాహాదంగళవరు మిల్లేసుంరుదళ్లీశద
ల్లిసింబారర వుండుపద్దరింద సిలవుర్లసిలపుర్లగడిగళ్లవుం
గడివాంగి బుండల్లి వుంతరులాంలు ప్రళ్లిరశరుబాంళ్లీరిం
డశండు బిల్లేదులారర జంగిందల్లిగిళిసి ఇల్లదబళ్లిం.రు లి
రాశ్రీబిళ్లిళళ్లీశిశరలు ఉపద్రవమాంగదంబి బబరగాబి
వుండిసి బాంజుబి బిర్రిదిగి బళ్లీశిందసాంవుంసుగళ్లనల్ల
శిరండిసిశిరిండులు ఆబుగిశ్రీయుదరుణావనుల్లిం
రిందవుంలాశ్రీరిగి శిరుండిసిశిరుండువదు. ఇవరసిం
గడిచ్రీశిళ్లీశినవుంరిందిరువంబి బిశలదుబాంధలగళ్లు
బరులర్లిద్దరిందసిలవుర్లసిమవుర్లగడిగళ్లకి బాచగళ్లర్లలి
శాంతుసి దీ బిట్లు బిడిలదట్లు —

రుగలుదిర్లవటిగి	4
వంటిసిలిలిసగారి	4
శ్రీశ్రీశాళ్ల బొశి	1
రుసరులళ్లి	4
రుసిరుసిగాశిపొవ	4
రుసిరుభుంజ్రీక్రీదశిశి	2
ఒబ్బిద్దకిలశగళ్లన	1
చ్రీశ్రీశిద్దుంశదపొలశి	
శిరంబిగిళ్లంటిసిరిశి	
సింధులలాటదిండిలు	

వుంభిసా	3
భాంశ్రీపుర	4 4
భుంగిరదశ్రీటిగి	4
బిళ్లిశ్రీటిగి	12
శ్రీంబె	1
డవుంగి	1
శిలగబిళ్లిర్లి	
4 గంర్లి	2

[illegible]	2
[illegible]	2
[illegible]	4
[illegible]	2
[illegible]	
[illegible]	4
[illegible]	4
[illegible]	4
[illegible]	

[illegible]	
[illegible]	
[illegible]	
[illegible]	
[illegible]	
[illegible]	
[illegible]	
[illegible]	
[illegible]	

[illegible]

[illegible]

By order

Sd/ L. Ananthasami Rao

Secretary to the

Govt Mysrai Deptt

D.O No. 839/Rev., All the records

GENERAL AND REVENUE SECRETARIAT,

Bangalore, 15th October 1930

Dear Sir,

With reference to correspondence ending with your office letter No. C.338 of 1930-31 dated 1st September 1930 regarding the grant of additional honours to the Swamigalu of the Sri Bale Honnur Mutt, I am to request that detailed comparative statements indicating the insignias and honours now enjoyed (1) by the Sri Vyasaraya Swamigalu of Sravanabelagola, Sivaganga, Murugi and Bale Honnur Mutts and (2) by the Sri Uttaradhi Murugi and BaleHonnur Mutts placed in juxta position, may be kindly be arranged to be sent very early. The draft Honours Manual and the manuscript honours list sent with your Manager's D.O. of 8th October 1930 is herewith returned for reference and retransmission with the reply.

Yours sincerely,

15-10-30

To

R.A. Narasimhiengar, Esq., B.A., B.L.,
Assistant to the Muzrai Commissioner.

D.O. 338 mulg.
30-9-30

5704 25.10.30

OFFICE OF THE MUZRAI COMMISSIONER
IN MYSORE.

Bangalore, 23rd October 1930.
24.

Dear Mr. Subrahmanya Sastry,

As desired in your D.O. letter No.809/Muz.95-30 dated 15th instant, I send herein enclosed two statements (A and P) indicating the Insignias and Honors now enjoyed by the Mathas mentioned in your letter. The draft Honours Manual and the manuscript compilation of honours are also sent for reference. a Press Copy of the former compilation is under preparation, request that it may be kindly returned immediately for putting through the publication as expeditiously as possible.

Yours sincerely,

Rao Bahadur Muniswami,

V. Subrahmanyasastri, Esq., B.A.,
Assistant Secretary to the Government of Mysore,
General and Revenue Secretariat.

Is there?

24-10-30.

Memo No. 277 dated, Bangalore, the 23rd March 1931.

Copy of the foregoing is forwarded to the Agent of the Sri Balehonnur Mutt.

By order,

for Secretary to Government,
Financial Department.

C.R.G.

9 copies

Proceedings of the Govt. of H.H.
The Maharaja of Mysore

Read.-

G.O. No. 1521/Muz.249-25-2 dated 29-5-2 passing orders granting certain insignias to t Swamigalu of the Sri Balehonnur Simhasana Mutt.

2. Letter dated 22-8-30 from the Agent of the Sri ~~Jagadguru~~ Veerasimhasana Mutt of Balehonnur requesting the grant of first class ~~honor~~ First Days Bhiksha of the with the military honours entitled to during the visit of the Swamigalu to Bangalore a on occasion of Mysore and the use of the following insignias:-

1. Addapallakki.
2. Panchakalasa
3. Simha Lalata
4. Ambari on elephant.

3. Correspondence ending with letter No. C. 338/30-31 dated 1-9-30 from the Muz. Commr. submitting his recommendation in the matter

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25-30 C/

Order No. 2077-78 dated 4th March 1931.

Govt. are pleased to direct the grant of ~~a~~ First Day's Bhiksha of ~~the value of~~ Rs. 75/- with ~~the usual~~ a Military escort of 6 Silledars and a set of bandsmen on the occasion of the visits of the Swamigalu to Bangalore.

Govt. regret that the request for the grant of ~~the~~ additional insignias ~~to the mutt~~ applied for cannot be sanctioned.

4/3/31
Financial Secretary to Government.

(Muz 3.3.31)

To

The Muz. Commr.
The Comptroller.

4-3-31 2077 - Copy to the Agent of the Mutt.

C.R.G.

S. O.

Government of His Highness the Maharaja of Mysore.

FINANCIAL DEPARTMENT.

G. O. No. 2077-78—Muz. 95-30-4, dated 23rd March 1931.

Swamigalu of the Sri Balehonnur Simhasana Mutt.

Directs the grant of a First Day's Bhiksha of Rs. 75 with a Military escort of six Silledars and a set of bandsmen on the occasion of the visits of the —— to Bangalore.

READ—

Government Order No. 1521—Muz. 249-25-2, dated 29th May 1926, passing orders granting certain insignias to the Swamigalu of the Sri Balehonnur Simhasana Mutt.

2. Letter dated 22nd August 1930, from the Agent of the Sri Veerasimhasana Mutt of Balehonnur, requesting the grant of First Day's Bhiksha of the first class with Military honours on occasions of the visit of the Swamigalu to Bangalore and Mysore and the use of the following insignias:—

1. Addapallakki.
2. Panchakalasa.
3. Simha Lalata, and
4. Ambari on elephant

3. Correspondence ending with letter No. C. 338 of 1930-31, dated 1st September 1930, from the Muzrai Commissioner, submitting his recommendation in the matter.

ORDER NO. 2077-78—MUZ. 95-30-4, DATED 23RD MARCH 1931.

Government are pleased to direct the grant of First Day's Bhiksha of Rs. 75 with a Military escort of six Silledars and a set of bandsmen on the occasion of the visits of the Swamigalu to Bangalore.

Government regret that the request for the grant of additional insignia cannot be sanctioned.

B. SREENIVASA IYENGAR,
Secretary to Government,
Financial Department.

To—The Muzrai Commissioner.
The Comptroller to Government.

Exd—P. S. R. N.

W.D 2165—GPB—335—21-4-31

S. O.

Government of His Highness the Maharaja of Mysore.

FINANCIAL DEPARTMENT.

G. O. No. 2077-78—Muz. 95-30-4, dated 23rd March 1931.

Swamigalu of the Sri Balehonnur Simhasana Mutt.

Directs the grant of a First Day's Bhiksha of Rs. 75 with a Military escort of six Silledars and a set of bandsmen on the occasion of the visits of the —— to Bangalore.

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B. SREENIVASA IYENGAR,
Secretary to Government,
Financial Department.

To—The Muzrai Commissioner.
The Comptroller to Government.

Exd—P. S. R. N.

W.D 2165—GPB—335—21-4-31